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ONWARD.

Oh, the world is marching onward,
With a grand resistless tread,
And the anthems of the living
Drown the mournings from the dead.

Beams of light are falling round us,
From the brighter worlds on high,
They are driving off the shadows,
They are clearing up the sky.

Never yet in all the story
Of this wondrous world of ours,
Came a day with half the glory
That is gathered into ours.

Ages of oppression crumbling,
Tell a tale of fading wrong,
And the powers of darkness weaken,
And the cause of right grows strong.

Such shall be our march forever,
Long as time and earth shall last,
Till in the glories of the Present
We forget the dreary Past.

Onward, onward, ever onward,
With a grand, resistless sway,
Till at length from out the darkness
We shall reach eternal day.

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[Written for the American Spiritualist.]

DEERING HEIGHTS:

Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

CHAPTER XI.

THE EXCURSION.

"Erie is peaceful as the breast
Of childhood, ere the winds of sin
Fling snow-caps o'er its azure rest,
And wreath black shadows in between."

The summer passed, and in early autumn it was decided by the people of Deering Heights to enjoy an excursion on the Lake, and visit the Grape Islands. The May Queen, a fine little steamer, would leave the nearest port at nine in the morning, make the round trip, and return in the evening. The programme was a picnic dinner at Put-in-Bay, supper at Cunningham's Island, with speeches, toasts, a band of music, lemonade, ices, etc. Bessie was enthusiastic, and bewildered her staid sister with inquiries. A picnic basket was filled, and before the sun arose, while the heavy vapors clung to the earth, and the eastern sky only indicated by a crimson blush the coming of the king of day, the carriage drove down the graveled way to the street, bearing Victor, Mary, and Bessie. There were carriages ahead and carriages driven fast, in the rear. Beautiful weather, and the attractions of a boat-ride, crowded the decks of the Queen, and when she threw off her moorings and her engine, like a great heart starting to life, gave its first deep and slow pulsations; when the ponderous wheels struck with their great oars the surging waters, never a boat was freighted with more happiness and less misery. Lake Erie is beautiful in storm or calm, and the archipelago at its western end furnishes scenes of exquisite, dreamy loveliness, and of bold romantic beauty seldom surpassed. Now in the light of the early morning the fresh breeze stirred its surface, and the waves not large enough to give motion to the steamer, curled over in proud imitation of storm bil-

lows, and formed silvery crests. The steamer skirted the shore on the south, but northward and eastward the extent of waters were illimitable. The water and sky were so exactly of a color they faded into each other on the horizon. The islands towards which they were sailing arose in the distance, dark lines of cloud. Dreamy, wonder-world to the young heart, not satiated by living too long. Autumn is the fruition of the year. It should be spoken of in a voice toned to the low sigh of the evening wind in the far-off woodland, rising and falling in billowy surges, away through the mysterious caverns of the night. The invisible spirit of air touches our spirits with its shadowy fingers, and we are magnetized with sadness. Out with the night the cricket is chirping, and high up in the tall elms the cicadae sing with rising and falling measure, as though the wind itself sang on their gauzy wings. Nature is sad by day, and the tears of night bedew the fading habiliments of the year. The air is like a sea, and through the softening mists the landscape appears like a rich and rare painting. But soon another artist is coming, and then, oh Summer! the fair emerald will give place to the white robes of the frost, that shall weave a shroud for thee.

The steamer passed near the light house of Cedar Point. Victor and Mary were seated on the hurricane deck, near the bow, which was shaded by an awning. Bessie was gazing over the railing at the rushing waters below. A party of gay dancers were whirling through the cotillion. She came and sat by her sister.

"You are silent as a nun, Bessie," said Victor, "I fear you are not enjoying as much pleasure as you anticipated."

"Bessie is like me," said Mary, "when I am happiest I am silent. I have repeatedly thought within this hour that it was sacrilege to speak in the presence of so much loveliness."

"Victor," sad and low spoke Bessie, "Nature is the beautiful, the good and the living; man is of but little account. At best he is a recipient—he does nothing!"

"What an idea! Did not man create this steamer, which forms a part of this life of nature, and compels the winds and the waves to obey him?"

"Oh, but what is this steamer? Pretty and grand maybe, but the man who created it, is greater; and what is the man to the vastness of nature's empire? I am lonely, sad, out of place; I do not feel at home in the world."

"You are too young to be so serious," laughingly replied Victor.

"Too young? Why should hearts grow old and sad? Nature never grows old. She is always happy. Even under her ice shrouds, she sleeps dreamlessly. Too young! Hearts should not be broken, and lose the light of their joy with age."

"The year grows old and dies, my little philosopher. I heard Mary repeat a fine story concerning its death."

"Mary, repeat it, please?"

"How can you, Bessie, desire a story, when you can read one in every wave that dances around us?"

"But it is of the year, that Victor says can die. I thought nature deathless. Please instruct me."

"If it will give you pleasure, I will repeat it, and Victor may listen to its recital, for it is a story which never grows old. Did you ever hear of Vernia?"

No. She was a little child born when the sun first came northward, and her violet eyes opened on a world bedewed with April showers, a strong child, for she soon could walk, and wherever she went, in the prints of her beautiful feet wild flowers sprang up, and filled the air with fragrance, and over head, songbirds sang as though their hearts were bursting with song. She sat and whispered all day by the brooklet, or sported with the squirrels, and wherever she came the birds set themselves to building nests, and the care of their fledglings soon gave them all the work they could do.

When Autumn came, wherever the child went, nature changed, and, like a chameleon, flashed in red and yellow and brown. Out of the amber leaves the apples blushed in carmine; from the green leaves the peach glowed like flame; and the purple grape, delicate as the lines of an antique Hebe, bloomed from their trellis. Far away over the fields, along the fences, the golden rod and aster cast their yellow lines, even to the dark shadow of the brown forest, into her lap fell the treasures of autumn. The triangular beachnut, the great, round walnut, in its orange pulp; the curiously sectioned hickory; the green-rusted hazel; and at her feet fell the heavy ears of wheat, with graceful bearded barley, plume-like oats, and corn bursting from its husk, like shining gold from leaves of silver, and the year made her a strange dress of orange, and yellow, brown, crimson and gold, in a weird blending, as though she had gone mad in the frenzy of coloring. And the air wove her a gossamer veil, and when she drew it about her, she seemed afar off, and then she grew silent, and one chill night the frost thrust a keen spear into her heart, and, without a struggle, she died. Only the Autumn wind, rushing over the land, knew of her death, and his pitying heart sighed as it sighs to-night.

The child was dead, and we all mourned, but not hopelessly. We knew after a season in the cold and cheerless earth, came the resurrection. Again the wild flowers would bloom when our beautiful's feet pressed the woodland mould, and at her coming, Summer would array herself in emerald, and for her full lips the grape would distil its purple wine."

"A sad, sad story," said Bessie. "A riddle for me to guess: the year; its birth, life and death is like our own lives. I never thought of it before."

"Your sister," playfully said Victor, "is a genius. She is far more than I married. I knew that she was beautiful and talented, but was not aware what an incomparable genius was she."

"You flatter," replied Mary, as a slight tinge came to her cheek, rather of pride than of modesty. "I tremble at the idea of being a genius."

"Tremble! It is of all positions the most noble. Genius is the equal of antecedents and kings, and scorning wealth, treads beneath its feet the vulgar distinctions of the world."

"All true; and because true, the more daring those who ascend its giddy heights. The mountain that lifts its granite forehead above the clouds, meets the stern rebuke of the tempest; storms of rain, snow, sleet and fire war against its daring pinnacles. So they who tower above their fellows and look beyond this life, through its clouds and enveloping shadows, into the next, must expect the storms, the lightnings and the thunders of their perilous position."

"Oh yes, but with the height is given the strength. Genius and genius alone, like the granite mountain, will stand unmoved amid the contention of popular elements, and survey with calmness the opposing forces, and with a Godlike serenity of soul and magnanimity of courage, dare all their strength combined. And when the sun breaks again from the clouds, it will stand with calm meekness on its adamant base, while above its head circles the bow of promise, and its sides are strewn with glittering diamonds."

"Beautiful and enchanting as is this prospect, such isolation has no charms for me. Were I obliged to assume such responsibility I might do so, but never from choice."

"I thought you were for 'woman's rights.'"

"I am for woman's freedom, and the assertion of her equality by the law, but that her 'sphere,' to use a hackneyed term, is the same, I never could believe; and I confess that since our union I have considered this more and more untruthful."

"A conservative! You are retrogressing! Women are determined to vote, and I should be proud to have you accompany me to the polls."

"I believe that the elective franchise should be hers. I said equality before the law. This is not saying her sphere is the same. Woman should be free to engage in whatever pursuit she pleases, and success be the standard of her fitness. There are women who have the characters of men, and such may succeed in the professions and business of men. If it mars their womanly qualities they suffer the effects."

"I have been fearful that you would sometime think you were called to the public rostrum, like the many who are earning a cheap reputation," said Victor, in a serio-comic tone.

"I have not the least desire for such notoriety, and you wrong me by bantering me thus. There are already too many women, half fledged into orators, whose lectures disgrace the cause."

"The more reason why you should launch out on the public sea," persisted Victor.

"It is not to these, but to the general education and elevation of the mass of woman; they who feel that their duties, although parallel with, are different from man's, and do not chafe at the fetters of their organization, that women are to become true equals with men."

"I do not wish to interrupt," broke in Bessie, "but you two are always engaging in disputation. I will wager your courtship was made up of discussions of vast problems! Why you set my head to aching; and while everybody is chattering and gay, you sit here, serious as death. Did you see the group of Socialists aboard?"

"No, we have not," replied Mary.

"No, of course not. What were eyes made for, if not to see with, and why blind them with disputes? There are several—Sizer Cumin, with his mantle, Mr. Orland and his wife and daughter, and several I do not know."

"How then do you know they are Socialists?"

"By their appearance; they are all alike! The men have such a wild, unsettled look, and the women are so sad. There is Mr. Cumin now."

(To be continued.)

Organization "Premature."

BY E. S. W.

So say some of the wise ones among Spiritualists. Query—Had there been no "premature" State Association in Indiana, what would Robert Barnes of Evansville have done with the \$500,000 he has left in its hands?

Query No. 2—How many thousands does the cause of Spiritualism lose every year because—owing to unwise or interested opposition—we have no active National Association?

Does Modern Spiritualism, like other Religions, contain the seeds of its own dissolution.

BY JOHN HARDY.

Will a fall follow its rise and progress? Not if Spiritualists remain true to the teachings of their own souls. "The Fall" is not one of the planks in their platform. They teach not the fall of man; growing downwards; progressing backwards;—for this implies a failure in the divine economy—that Deity makes mistakes; that mother nature does not understand herself, all of which we, as intelligent Spiritualists, beg leave to deny. We leave such ideas for the sects composing the great beast which John describes with its heads and horns, for the main plank of their platform is "The Fall of Man."

In Adam's fall,
Man sinned all.

It is the grand corner stone of their existence; the chief ingredient of all their creeds; it is their alpha and omega; without a fall, no sin; without sin, no devil to inflict punishment, and no need of a Jesus to save from the devil; consequently, it will work out its inevitable result upon them. The Fall being their grand beginning, according to the eternal order of things, must be their end.

The Spiritualists entirely ignoring this unnatural dogma, this universal retrogressive movement of man, believe that the race from the first, however slowly, have been surely approximating toward the great infinity.

In this one fact may be seen a gulf separating the Spiritualists from the theologians of to-day, more difficult of navigation than the mythical gulf separating Lazarus from the man who was damned because he was rich! A fact not only completely divorcing Spiritualism from all other religions, but showing to the world that we have eradicated from our faith a noxious weed, sure to destroy ultimately any system in which it is allowed to take root.

Another important mark of distinction is the fact, that all other religious systems assume to prove the truth of their creeds by some book, such as the Testaments, Shastas, Koran, Book of Mormon, &c., and each turn to their book to show us that they have appeared in fulfillment of some prophecy contained in said books,—that had it not been for the existence of these books, they would never have blessed the world with their presence. According to their own teachings, blot out the bible from existence, past and present, and the whole multitudinous hosts of Christian sects, with their faiths and creeds, "heads and horns," would disappear like the morning dew. This is why the church holds on to the bible with such a death grip; this is why they wish to compel our children to hear it read in our common schools; for this they shut the doors of our public libraries against the mechanic and laborer on the only day he has left to him, in which to inform his mind, fearing perchance he might read on the Sabbath some other book than the Bible. How well they know that

When the bough breaks
The Bible will fall,
Then down will come churches
Bible and all.

United in life, in death not divided. There are a thousand chances for the "Siamese twins" to be separated and live, where there would be one for the church to survive the downfall of the bible.

Not so the Spiritualists; they point to no book as a standard of reliance; set up no book for adoration; are dependent upon no book for their facts or philosophy, but evince their wisdom and industry, extracting the truths of all books, while enjoying free access to that fountain from which emanate the truths contained in all books, they will still continue to drink and live, though books, the "dead letter," are no more.

Again, the church in all its hundreds of divisions, has its creeds, articles, and disciplines; these embrace all their faith, all their duties. They must believe

everything in their creeds, but on no account believe anything more.

"This iron bedstead they so fetch,
To try our hopes upon;
If we're too short, we must be stretched—
Cut off, if we're too long."

Their ground is all staked out. "Thus far shalt thou believe, and no farther; and here shalt thy proud aspirations be stayed." The great Infinite has said all he had to say to man, and it's all in the bible, and we have simmered the bible down to fourth proof, and that is contained in our creed.

They little think that the death warrant of their system is written in letters of fire in their very creeds; that the moment they drive their stakes, for the purpose of circumscribing their faith, they have dated the commencement of their dissolution. Whether it be of quick or slow consumption, their days are numbered.

In bold relief from this stand the Modern Spiritualists; having no creed, no articles of faith, their bedstead will suit the demands of the occupant. Each man is a creed to himself, and not to his brother. Each man believes and accepts all that is proved to him, according to his capacity, always preparing himself for the reception of whatever new truths may be presented to him, from whatever source. His stake is at the starting point, and as he progresses toward the beckoning future, like the child who on seeing the beautiful rainbow resting seemingly in the next field, hastens to grasp it, but finds it still the same distance, yet beautiful as ever; so he, the more he learns of the beauties and principles of the philosophy of communion with angels, and its attaining blessings, still more he sees in the future ready for him to receive when progressed to a corresponding capacity. His creed is ever being enlarged; his field is so boundless he sees no place for stakes, by which he can confine his aspirations. Let us as Spiritualists beware of the treacherous quicksands of a staked-in creed.

Again we see in all the old religions of the world, the idea of royalty, the one man power so tenaciously persisted in. Still following the wake of Bible theology, they present to us kings, thrones, crowns, and sceptres. They have no other idea of a heaven than a grand monarchy, king of kings, and grovelling subjects, with faces bowed to the ground, doing abject homage to royalty on a great white throne. What a heaven this for advanced Republicans to go to!

The most enlightened of the world have long since come to the conclusion that royalty, of all descriptions, is a fraud and sham, something to rid the world of as an incubus, and that people capable of improving the politics of the world, were equally capable of getting up religious governments to match.

Spiritualists demand a religion and a heaven as superior to those depicted in the Testaments, and exemplified by the churches, as the government of this country is superior to the bloody monarchies of the old world. We will not have these kings to rule over us, either here or on the other side. We demand a republican religion; a republican heaven,—consequently, modern Spiritualism originates under a republican form of government.

King-craft, as well as priest-craft, is tottering to the ground everywhere, and all religions, all bibles, all heavens, based on such ideas, must fall with them; while Spiritualism, ignoring all such fossilized nonsense, will attend the funeral ceremonies of the whole race of them, from Catholicism down to Elder Grant-ism.

Mrs. Hardinge is soon to return to this country, and make it her future and permanent home. Her husband, Mr. Brittan, has returned and is arranging a home for them and Mrs. Floyd, her mother, near Boston. Mrs. H. and mother will come on in a few months. Spiritualists of America will rejoice at Mrs. Hardinge's determination.

Wanted.

BY GEO. A. BACON.

One of the very first and most to be desired characteristics of a newspaper, distinctively as such, or journal of any literary or religious pretensions, is the essential requisite of Independence.

Whatever else is lacking, and when other things fail this quality will surely command the attention and respect, even of those who, concerning the particular views promulgated, educationally feel, to the extent that they feel at all, either indifferent towards or in opposition thereto.

In the present state of affairs, the spirit of the times loudly demands, by virtue of its progressive thought and comparative freedom, that men and women shall be frank, outspoken and independent enough, to let what they regard as truth be known, irrespective of fear or favor. But alas! what in this respect is so emphatically demanded is not forthcoming. Papers, claiming to be independent, and journals publicly boasting of their courage, sicken us into disgust, with their continual exhibitions of subserviency to the exactions of Mrs. Grundy and her children, or what is worse, with their own demoralizing specimens of terrible selfishness and general falsity! becoming famous, or rather infamous, by every manifest desire to "crook the pregnant hinges of the knee that thrift may follow fawning."

Papers of such a character, published and edited with this animus, replete with mercenary motive, of whatever political stripe, ism or nation, merit—and will receive it too, sooner or later—the dignified contempt and severe letting alone, of every manly and womanly soul who respect either the spirit of independence, downright honesty or their own individual character.

The reading and thinking public have got to that pass that they actually manage to enjoy occasionally brief items, simple statement of facts and newsy scraps of information, when written other than in the cheapest and most common-place style. They have even been known to vote the moralizings of certain modern pseudo philosophers, especially of the religious class, as the dullest of platitudes, observing when anything really good appeared, that literary theft had been committed.

Mediocrity is the common standard, and it should be remembered that this grade is constantly growing higher. Anything below it, in these days of popular knowledge, ought not to be encouraged. The mass of readers are beginning to appreciate the best writers. It is a hopeful sign to know that they entertain the largest company.

One of the things wanted is a more catholic criticism in the spirit of truth and justice. Why be afraid of plainness of speech in the service of sense and sentiment, honesty and fair dealing? What though one differs from another—there is nothing criminal in that. The criminality involved consists in assuming agreement where and when it does not exist, sometimes from weak and wrong notions of policy, but oftener from downright lack of independence to assert individual conviction. Now criticism to be effective, must be neither violent, virulent, nor partisan. It requires close observation allied to clear discrimination, a large background of correct and general information, analytical acumen, and over all the element of right good nature.

Let us as Spiritualists then demand, with reference to our distinctive publications, our newspapers and books, our platform preaching, entranced improvisations and poetical rhapsodies—a more elevated taste, an improved standard, better quality of thought, and a closer cultivation of the permanent and true. If the alliteration is acceptable, more simplicity, more strength, more science.

Communicated.

Editors Am. Spiritualist:

You kindly nominate me one of your contributors, and in honor of the same I send you the following article by Rev. S. E. Bengough, a clergyman of the Church of England, as addressed by him to me, as Editor of *Human Nature*.

J. BURNS.

London, England.

ARTICLES OF BELIEF.

DEAR MR. EDITOR,—At the commencement of a new year you doubtless have a pressure of material asking admittance into your pages, but as an old and sympathetic reader I hope you will allow me the pleasure of congratulating you on the appearance of the 5th volume of *Human Nature*, and also of thanking you for the monthly stimulus it has afforded me to a nobler progressive life. Poor humanity—especially in England—is at present terribly discordant, even in its higher planes of thought and feeling, and your Magazine would not be true to its proposed object, if it did not represent something of this lack of harmony in its contents; but, pervading every volume, there has been a truthful, earnest, aspiring spirit manifest, which, even when formally in error, could scarcely fail to have a salutary influence. Such at least has been my own experience, and I wish you heartily God-speed in your disinterested labors of love during 1871.

Perhaps you may find room for the following Articles of Belief, which have been derived from some of the hidden depths of human nature. They will be discovered to be in agreement with the principles of the most noble-hearted, clear-seeing, and highly-cultivated thinkers of the age, and, although I am only responsible for the verbal form which they assume, I feel a tolerably firm conviction of their truth. Pray, do not be alarmed at the phrase "Articles of Belief." I am as impatient of mere formularies as you can be. But, after all, our conception of the relation of our consciousness or personality to our fellow-creatures and the world at large must assume a certain shape, more or less capable of expression in language. It is not enough to pass through life under the guidance of a general idea of "progress." Our imagined progression may chance to take a backward direction, unless we have a clear conception of what "progress" means—and he is in spiritual darkness, befogged with self-conceit, however much inflated with windy notions, who thinks that such conception is easy of attainment. The first step towards it would appear to be a distinct conviction in matters moral and intellectual—and the second, a capability of embodying the same in symbols or in language. Yours most truly,

S. E. B.

Article 1.—Object of Man's Creation. I believe—being led to this conclusion by reason and consciousness—that every man is destined by a Creator of infinite goodness and wisdom to share in the Divine blessedness, by participating so far as finite capability admits in the Divine nature.

Art. 2.—The Divine Nature. That this nature is best described in words as Infinite Goodness energising in harmony with Infinite Intelligence, and manifesting itself in forms of corresponding beauty.

Art. 3.—Man's Formation. That to qualify man to participate in this nature, it is first of all necessary for him to possess a consciousness of distinct personality. This is produced by his investiture with a garment of flesh, which is the means of conveying to his consciousness, through the senses, spiritual ideas adapted to the different stages of his development Godward.

Art. 4.—Man's Discipline. With a consciousness of distinct personality is inevitably associated, the perception of certain relations to other personalities. The adjustment of these relations constitute morality. The relations themselves of necessity vary with every age, nation, and person, and are calculated to develop in mankind at large, and individuals in particular, a recognition of the conditions under which alone the attainment of Godlikeness is possible. What is called man's moral goodness or viciousness is really only the peculiar relation of the possessor's individuality to society. This moral physiognomy may be a clue, though at best a very imperfect one, to the grade of progress which he has attained Godward, but has nothing to do with the worth of his essential individuality. An absolute or infinite morality is a contradiction in terms, because morality is the result of ever varying finite circumstances.

Art. 5.—Man's Immortality. I believe, from the positive evidence of undeniable facts confirming the witness of reason and consciousness, that the moral discipline begun upon earth is perpetuated after death, when man finds himself clothed with a spiritual body moulded by his actions in terrestrial life

How long moral discipline is continued we have no means of judging.

Art. 6.—Religion. My "Bible" consists of all such precious lore, wherein may be traced the laws in accordance with which the Supreme Intelligence is manifested in the life of humanity. Universal History, therefore, I shall call my Bible. This same revelation of a supreme intelligence, this faint foreshadowing of an infinite wisdom and goodness, inevitably elicits or should elicit a sympathetic allegiance and a reverent homage, hence religion. True religion appears to consist of all such thoughts and emotions as consciously or unconsciously recognize the Divine Presence, symbolized in the natural world, but typified with far more clearness in the myriad phases of humanity.

Art. 7.—Function of Religion. All men are essentially of perfect equality, all being animated by the same Divine life. It is the function of religion to reveal and enable man to realize this Divine life. True religion—such above all as that contained in the teaching of Jesus Christ—and moralism, or quasi-religious systems of thought and action based on MORALITY are not only distinct, they are entirely antagonistic in spirit and effect. Religion is destined to become more and more merged in the enacting of a Divine life, and less and less exhibited, as at present, in the cultivation of a hungry consciousness of man's finite personality, as distinct from the Infinite source of life.

Art. 8.—Moral Code. My moral code varies with every day, but of course involves some permanent rules for the ordering of outward conduct: such for example as the naughtiness of appropriating bodily your neighbor's goods, or assaulting him when angry. The general character of this same code, internal and external, may be roughly described as the written and unwritten law of that society, and that age of the world to which I belong, interpreted by my conscience. I understand by conscience, the bare instinct or reasonable consciousness possessed by every man of the rights and sanctity of his own individuality, which no authority can supercede or override. This consciousness, however, of necessity changes with every period of life, and differs in every grade of culture. Society is also perpetually undergoing changes, and my moral code accordingly is subject to perpetual modification.

Art. 9.—End of Life. The aim of one who has realized these truths should be, first of all, to employ these countless moral relations by which he is surrounded as a spiritual gymnasium for the cultivation of his individuality. Harmonious development of all the faculties will issue in complete spontaneity of action, when the man is all that he appears to be. He can then attain comparative blessedness even upon earth, by the employment of his energies in some sphere of congenial activity.

"Cheap Virtue."

BY E. S. WHEELER.

"I have the greatest respect," says Max Mueller, (Buddhaghosh's Parables, p. 21,) "for really critical skepticism; but a skepticism without any argument to support it, is too cheap a virtue to deserve much consideration."

When we read these words we were reminded of the doubts, sometimes expressed, as to the historical existence of Jesus.—F. E. Abbot, in *Index*.

To undertake to prove that Jesus did not exist, would be as troublesome as uncalled for. It is for Mr. Abbot to demonstrate the fact. As there is no evidence to establish a rational conviction, in the face of the actual probabilities in disproof, "skepticism" is of course consistent.

But, if we are called upon to receive "The Jesus of History," (without any history,) (or ransack the ages to prove he was not, else stand convicted of cheap skepticism, what shall be said of Mr. Abbot, who with the facts which demonstrate immortality, all around him, is so slightly critical that he shuts himself in his library to write and stand up in Horticultural Hall to say: "The day of dogmas and assertions without proof is gone. Science alone must give, in its own time, the final reply to our anxious and earnest questions; . . . it will strengthen and purify and elevate our human hope of immortality as continued individual existence." Common observation of common facts, settles the matter for intelligent millions; yet Mr. Abbot waits for some "veal" science to grow to an ox, to lend strength to his feeble hope!

Oh, this *dilletanti*, kid glove navigation in the silken balloon of free religion, lands its passengers cold and hungry, tired and wet, at last. Come, Bro. Abbot, give up the "cheap virtue" there is in ignoring living facts; then you need not wait for, but make science, and know at once that which now you fear to "hope!"

Religion and Science.

Some dozen years ago, while I was in Germany, an anecdote was being circulated of Humboldt which well illustrates the relative positions of the church and science of this age. Humboldt had been very critically sick, and the greatest solicitude was manifested in Berlin and throughout Germany with regard to the issue of the disease. After days of anxious waiting the public were informed that he was convalescent. Just at this time an evangelical ecclesiastical convention was in session at Vienna; and the clerical delegates, hearing the good news of Humboldt's probable recovery, sent him a telegraphic dispatch congratulating him that by the grace of God he had been brought through his severe illness and was being restored to health. Humboldt said, when the message had been read to him, "Send a reply thanking the Convention for the interest shown in my condition, and say that, through the natural vigor of my constitution and the skill of my good physician, my health is now nearly restored."

Here in a nutshell are presented the two sides of the question in the modern conflict between "religion" and "science;" on the one side *religion*, as represented in a Protestant clerical Convention, appealing to and upholding the idea of a power directly and specially intervening in the affairs of men without regard to fixed methods and laws; on the other side *science*, in the person of its greatest modern representative, maintaining the regularity and inviolability of natural law, and resting upon man's capacity to discover the same as the true basis of all human faith and activity.

Now there should be no conflict between those two things. Religion in its essence and deepest reality is as much a study and observance of law as is science; and science, when it comes to the bottom of its problems, touches with awe the same ground out of which religion springs. The conflict comes from religion not throwing off the habits of thought and speech that have come down from primitive faiths and are now out of place in this rational and scientific age. Religion insists still upon saying (religion, that is, in its ecclesiastical forms) that Humboldt recovered from his sickness through some Providential power, specially superadded to the vital processes of his physical nature and the skill of his physician, which power it calls the "grace of God." Science says that the grace of God, the divine energy and power, whatever it be in essence, that restored him to health, worked through the vital processes and laws of his natural constitution and the physician's knowledge and vigilance. And one of the worst features of the conflict is, that probably a majority of the clergymen at Vienna in their secret thought agreed with the statement of Humboldt, but, from some supposed ecclesiastical exigency felt it necessary to repeat in public the traditional statement of theology.—W. J. P.—*The Index*.

Another "Little Church around the Corner" needed.

BY GEO. A. BACON.

In Newburg, N. Y., a church organist committed suicide, and the preachers declined to preach his funeral sermon.

The theological world is overwhelmed with multiplied instances of like *Christian* tolerance and charity, any one of which, in view of their churchal authority and pretension, is seemingly enough to awaken disgust and to open the eyes of any disinterested party to the supreme hollowness and hypocrisy which characterize their practice in contradistinction to their pious professions.

"A good tree cannot bring forth evil fruit."

Buss, a kiss; rebus, kiss again; pluribus, to kiss irrespective of sex; sillybus, to kiss the hand instead of the lips; blunderbus, to kiss the wrong person; omnibus, to kiss all promiscuously; crebus, to kiss in the dark.

The Suffrage Question Settled.

A clerical gentleman, in the New Orleans "Times," settles the woman's suffrage question forever, upon Biblical grounds. The same Bible authority sustaining, settles the right also of polygamy, capital punishment, war and wine-drinking. But listen to the clergy and the scriptures, oh, ye aspiring, strong-minded women!

1. That by the Bible and such received opinions of Christians as descend to us through the teachings of holy men and apostles, and through the command of God himself, man is the *superior* of woman, in all that concerns the relations of the two in society.

2. That the woman cannot, in any degree, be considered, when entering into the marriage state, to be equal to the man.

3. That the man's relation towards the ordinance of marriage is active—that of the woman purely passive.

4. That the word "married" is the very word consecrated to this use, both from the force of the language and the spirit of the ceremony itself.

Is the woman, by the Bible, equal to the man—from Adam down to St. Paul—from Genesis even unto Peter? If the following extracts are anything, they should decide the point for the most skeptical. We begin with the original contract which binds the woman to the man:

And the rib which the Lord God had taken from the man, made he a woman and brought her unto the man.

And Adam said, this is now bone of my bone, and flesh of my flesh. She shall be called woman, because she was taken out of man.—Gen. Chap. 2, 22, 23 v.

For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man.—1 Corinth. 11: 8, 9.

Have we not power to lead about a sister, a wife, as well as other apostles?—1 Cor. 9: 5.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.—1 Peter, 3: 7.

The holy women, also, who trusted in God, being in subjection to their own husbands.

Even as Sara obeyed Abraham, calling him Lord.—1 Peter, 3: 5, 6.

But they must be in subjection, as also says the law.—1 Cor., 14: 34.

Or, as this is still more strongly and nakedly put in King James's translation:

But they are commanded to be under obedience, as also saith the law.

Closing with:

Thy desire shall be to thy husband, and he shall rule over thee.—Gen., 2: 16.

And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor both to great and small.—Esther, 1: 20.

Obedient to their own husbands, that the word of God be blasphemed.—Titus, 2: 5.

There—Julia Ward Howe, Frances Brown, Elizabeth Cady Stanton, and multitudes of others, submit "passively" to your *husbands*, and forever "hold your peace"

"Woman's Rights" in Cuba.

BY E. S. WHEELER.

Grace Greenwood, writing to the N. Y. *Tribune* of a meeting in Washington, where the Cuban Gen. Quesada, with some officers of his staff, were present, says:

"In answer to a question put by your irrepressible correspondent, as to their possible granting of suffrage to women at some future day, the gallant soldier somewhat astounded his audience by stating that, at a recent election, some of the heroic Cuban ladies, seeing there was nothing in the Constitution to forbid, walked quietly to the polls and deposited their votes as citizens, and their votes were held good. Long live the Queen of the Antilles. I hope, however, that I have not divulged something that will cause the *Tribune* to switch off the Cuban track altogether."

The Cuban "rebels" are serving a long apprenticeship to trial and misfortune, but are becoming fitted for freedom in consequence. The attempt to establish an imported king in Spain will be apt to precipitate revolution there, when there will be few troops to spare for Havana. Were American women desirous, they too would vote, but the bad sign is that our "ladies" prefer to shirk natural duties rather than assume legitimate responsibilities.

Recanting.

Now that the silly story of Andrew Jackson Davis's recantation of Spiritualism has run itself to death, furnishing our Orthodox friends with a very small straw with which to tickle themselves, we publish the following elegant and just tribute of Mr. Davis to Hudson Tuttle's last grand book contribution to spiritual literature, "The Arcana of Spiritualism," which was published in the "Banner of Light," Feb. 25, 1871. Nothing could more fully show that his earnest soul was in fullest sympathy with Spiritualism. It must be rather mortifying to those who set this story afloat, as well as the Orthodox who want it so, to find that Mr. Davis will not recant, just for the purpose of turning such silly lies into truth! We commend prayerful attention of these slanderers, to the thoughtful utterances of this noble, true-souled Spiritualist, that they "go and sin, [lie,] no more."

A. A. W.

HUDSON TUTTLE'S "ARCANA OF SPIRITUALISM."

DEAR BANNER—The other day I received from the Boston publishers of Mr. Tuttle's recent volumes, a copy of his last work, entitled "The Arcana of Spiritualism." It is a bright, wholesome, beautiful book, and bears in every line the royal badge of integrity, industry and inspiration. Here and there I find terms and definitions and conclusions which do not, in every particular, coincide with my own observations and convictions; but the variations are but slight, and for the most part, are unavoidably incidental to individual experience, and should not, and must not, stand between this grand crowning work and the hungry thousands to whom it will prove to be pure wine, sweet bread, and meat full of strength and courage.

The self-evident integrity of motive which breathes out wholesome facts and apt illustrations on every page, pours a sacred authority over the entire production. Besides, there is a manifest spiritual presence in many of the more quiet paragraphs, which brings a peacefulness and a heavenly satisfaction into the philosophic mind, and augments, in the religious affections, the natural delight awakened by the spirit of truth, opening up on every side the windows of the firmament, and letting in upon human hearts and homes the golden glories of immortality.

"The Arcana of Spiritualism" should be translated and published in Germany. It will be as effective in the religious world as Mr. Tuttle's "Arcana of Nature" was in the world of science. The author's mind works easily and naturally upon the scientific basis. His experience is spiritual, but his method is philosophic, and his industry pre-eminently practical; so that his volumes, and especially this last comprehensive labor, convey into the readers mind, simultaneously, these three effects: spirituality, rationality, activity. Hence it is that no person can faithfully read Mr. Tuttle's pages without deriving the nutritious elements of inspiration, reason and movement. Happily, this movement is increasingly progressive; therefore Mr. Tuttle is one of our most effective authors; and if he can continue to labor in his chosen fields, he will greatly enrich the gardens of Spiritualism, and we all know that "the world would be the better for it." With fraternal greeting, A. J. DAVIS.

Asiatic Criticism on the Ladies of the West.

Prof. Garcin de Tassy, being unable, in consequence of the siege of Paris, to deliver his usual address at the opening of the Hindustani course of 'L'Ecole special des Langues Orientales vivantes,' has just printed it at Caen in the form of a pamphlet on the History of Hindustani Literature during the past year. The Professor is a strong advocate of the claims of Hindustani. He mentions eight new Hindustani journals and three Hindi. He quotes the following curious description from the *Akhbar-i' Alam*, published at Mirat:

The French ladies prefer in a husband an open brow and smiling face; the German, one who is agreeable, and above all faithful to his word; the Dutch, one who is pacific and disinclined to quarrel or fight; the Spanish, one who can vindicate his honor and avenge himself; the Italian, one who only dreams and meditates; the Russian ladies prefer their own countrymen, who consider all the nations of the West as barbarians; the Danish, those who stay at home and hate traveling; the English, 'gentlemen' who dance attendance on those in power and can ingratiate themselves with them; but as for the American ladies, they will marry anybody, no matter whom, without caring about his rank or social position,—he may be maimed, a cripple, deaf or blind, if he be only rich!

The Wilson-Braden Discussion.

AT LYCEUM HALL, CLEVELAND, OHIO.

R. V. WILSON, (Spiritualist,).....Affirmative.
 Rev. CLARK BRADEN, (Disciple,).....Negative.
 Resolved, That the Bible, (King James' version,) sustains the teachings and phases of modern Spiritualism.

Mr. Braden.—I ask Mr. Wilson to cite some known law for spirits to control mediums. It is no proof that because they once did that they do now. Angels are a little higher than men, and it was one of these who opened the prison door, and not a spirit. Nor was it the spirit of Samuel who spoke through the woman of Endor, to Saul; it was a lying spirit who tried to pass himself off as Samuel. But suppose it was Samuel, that does not prove that spirits control now; besides, it is a sufficient reason it could not be Samuel, because God had expressly prohibited necromancy. Spiritualists do not understand the true interpretation of the Scriptures. In Revelation, where John says, "See thou do it not, for I am thy fellow servant," &c., it means he was a fellow servant of a servant, and not of the spirit. I would consider it an insult to have my father, wife or child lugged up to rap on a table, tip over chairs, and exhibit at twenty-five cents a head. No, I would leave them in the bosom of the Infinite Father, to rest in peace, and never more disturb them. God sends out strong delusions to accomplish his purposes. Angels talked with Abraham, not spirits—they could not. Mr. Wilson finds accounts of necromancy in the Bible; hence the Bible sustains it. Such his conclusion. But the Bible everywhere condemns it, and God legislates against it.

When you find that a production exists in Nature, you may conclude it will always exist, but not so with that which is special and extraordinary. Because I deny the phenomena of Modern Spiritualism, it does not follow that I deny the spirit phenomena of the Bible. I am going to sift this matter, and find the truth. I propose to show the difference between Bible Spiritualism and Modern Spiritualism, which it condemns.

Mr. Wilson.—My opponent has made a discovery. He has found beings separate and distinct from man—angels by name; a little higher than man; not spirits, he says. How does he know? Where did these "angels" come from? Who made them? Did they make themselves? What does Braden know of such beings, separate and distinct from both human beings and spirits? He says these angels can't communicate with spirits or men, because they are made "higher," therefore how can we know anything about them? Who gave Mr. Braden the wisdom to know and tell this audience what the Revelator meant when he used the words ascribed to him, hundreds of years before Mr. Braden had existence, provided he ever used them, which my opponent can't possibly know anything about?

Why don't he read the Bible to us in plain English, without putting his little Christian twist upon this passage and the other, completely perverting the only meaning it can have?

Why does he stop, or why does he change the reading of the text? Why not read it complete and full, giving its full meaning? We answer because he knew very well that it was damaging his cause and strengthening ours. Now, the text reads thus: "Should not a people seek unto their God; for the living people to the dead people? to the law and to the testimony? And if they [the dead] speak not according to the word [law and testimony] it is because there is no light in them." Who? The dead.

Does this prove that Saul did not see Samuel, or that Samuel did not appear? We say, not by any means. But Samuel tells a different story. Then said Samuel:—"Wherefore, then, dost thou ask of me, seeing the Lord hath departed from thee, and has become thine enemy. And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thine hand and given it to thy neighbor, even to David; because thou obeyest not the voice of the Lord, nor executed his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day."—1 Sam., 28: 15, 18.

Josephus, in his "Jewish Antiquity," refers to the woman of Endor as one of the noblest women of Bible history, and Samuel as the brightest spirit of Biblical authority. In the 5th chapter of Tobit, the man Azariah hires out to go a journey for a dram a day; in the 12th chapter and 15th verse, he declares himself to have been an angel, the angel Raphael.

We believe the Bible contains a record of what transpired. First, that which took place with the Hebrews among themselves. Second, their dealings with other nations. Third, that which took place between them and the word of spirits, good and evil. Fourth,

we believe in one God, a spirit, who must be worshiped in spirit. Fifth, we believe that his kingdom is within us. Sixth, we believe that when we violate any law of our physical being, we receive a physical punishment, and of our spiritual nature, we are punished spiritually. Seventh, we believe in progression, here and hereafter. Eighth, we believe in punishments and rewards here and hereafter. Ninth, we believe that we shall know each other hereafter, and that as spiritual beings we can return and take an active part in the affairs of this world. Tenth, we believe in the power of a spirit, good or evil, to benefit us or do us harm. Eleventh, we believe that man is about as great a devil as there well can be.

Mr. Chairman, the resolution calls not upon me to answer the queries in the question, but to sustain general principles.

SUMMING UP OF FOUR NIGHT'S DISCUSSION.

Mr. Braden.—1st. I concede the phenomena of modern Spiritualism; I have seen most, if not all of its phases. I do not claim that it is a humbug or delusion, but affirm it to be the result of the spirit in the human body; that is, man's normal spirit acting independent of the body. That is to say, I, not knowing what I am doing, move the table. I being in Chicago in body, and in New York city in spirit, and move a table, having no cognizance of the fact.

2d. I concede the sainted dead are sensate, and have a continuous existence, and that they did appear on one or more occasions during Bible history; that the demons and devils of the Old and New Testament, were and are the spirits of wicked men, and were used for certain purposes, such as we read of in the Bible.

3d. I assert the law has been suspended, the phenomena withdrawn, for we have come unto the perfect man, which is the word of God, and the full communion of the truth through our Lord Jesus Christ, in the unity of the Jew and Gentile.

In support of this I read from 1st Cor., 13: 8. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall pass away."

Wilson.—The resolution confines us to the Bible, King James' Version, and the teachings and phases of modern Spiritualism.

2nd.—Hence, Mr. Braden's disquisitions on the metaphysical views of the various churches of his brethren and of himself; on the Bible; on the Logos of the Old and New Testament; on the Holy Spirit and the word through which the Holy Spirit is given to the churches; his brethren; himself; in fact, the sermons he has preached during this discussion, are foreign to the resolution.

3rd.—We have presented you as clear an explanation of the resolution as it was possible to give. First, the Bible, King James' Version, our English edition; second, the word sustains, meaning to keep, to bear out, to maintain—to keep alive and parallel. Hence, when I find any one phase or more of the teachings and phenomena of modern Spiritualism paralleled in the Old and New Testament, that phase of teaching or phenomenon is covered by the resolution; third, teachings means the philosophy, the ethics and generic truths of a creed or principle, an educator—the teacher. Hence Spiritualism teaches the immortality of man's spiritual nature, the continuity of his individuality and memory of this life in the superior life. That all which exists is spirit or soul.

4th.—We teach and practice seeing spirits, as taught in 1st Samuel, 28th chapter; Matthew, 16th chapter; Luke, 9th chapter; Acts, 9: 1; 1st Chronicles, 12; Heb., 13; 1st John, 4; Revelations, 1st and 22nd chapters. Does the Bible sustain this phase?

We teach that man is rewarded and punished here and hereafter. Does the Bible sustain this phase?

We teach that man is a progressive being, here and hereafter; we teach that God is a spiritual, sensate being, ever was, ever will be, above, beyond, and greater than mortal or immortal; God the law, and men and angels the phenomena of the law, and if man or angel should ever reach out to, or attain equality with God, then infinitism ceases, and the created and the creator become peers.

We teach that Jesus is just what he claims to be,—the Son of man quickened by the Spirit.

"Whom do men say that I, the Son of Man, am, and whom say ye that I am?"—Matt., 16: 13; Luke, 9.

We teach that the Bible contains inspired words. We teach that angels are spirits, and that the spirits of men, angels in their enfranchised estates. Acts, 9: 12, 22; 1st Cor., 12: 13, 14, 15; Eph., 4; Heb., 13; 1st John, 4; Rev., 1, 19, and 22nd chapters; 1st Sam., 28; 2nd Chron., 18; Isaiah, 8; Psa., 104; Amos, 3; Tobit, 5th and 12th chapters.

We teach that "we shall know each other there."—Luke 9th. Moses and Elias.—Rev., 1, 19 and 22nd chapters, the angel knew John.

We teach that we are influenced by spirits of good and bad, or wicked men. Does not the Bible teach this? We teach that the sick are, can be, and have been healed. We ask this audience if the Bible does not teach and entail the teaching on those that believe on him.

5th.—The physical phenomena we have paralleled.

1st.—Movements of ponderable matter—instance: Elisha's ax; Peter and the spirit at the gate of the prison; Ezekiel, Jesus and Philip carried through the air; the stone rolled away from the tomb.

2nd.—The raps or knocks produced by spirits, as in Acts 12: 15; "Then said they, it is his angel." Doing what? Knocking at the door.

3rd.—Writing by the spirits influencing the hand, the mind or the arm. "Mene, mene, tekem, upharsin." Jesus writing on the ground as though he heard them not. John, 8: 6, and all of the book of Revelations written by John under spirit influence.

4th.—Sounds, noises, playing on musical instruments, either dependent on or independent of, the human media. "And there came a voice out of the cloud."—Luke 9: 35. And when "the voice was past." 36. "And he fell to the earth and heard a voice."—Acts, 9: 4. "And the hosts of the Syrians heard a great noise."—2nd Kings, 7: 6. "Suddenly there came a sound from heaven as of a rushing wind."—Acts, 2: 2. "So the people shouted when the priests blew the trumpet—the wall fell down flat."—Josh., 6: 20. "And even things without life giving sounds, whether pipe or harp."—1st Cor., 14: 7.

This quotation my friend made light of. Now, the comparison is this: I, speaking in an unknown tongue, not knowing what I speak, being under the influence, and no one in the audience understanding me, how shall the people be edified? And even things without life giving sound, whether pipe or harp, [or bell, horn or table, for these are all things], except they give a distinction in sounds, how shall we know what is piped or harped or sounded? For if my unknown tongue is not understood, neither can an uncertain sound be understood.

5th.—Photography, mesmerism, biology, or any other science not known or mentioned in the Bible, but known as scientific facts to-day, and these facts being duplicated by spiritual phenomena, we are not bound to parallel from the Bible; God having no knowledge of them in the days of Adam, Abraham, Moses, or Jesus.

6th.—Lying spirits, and lies told by spirits. We hold that the facts are pre-eminently sustained and paralleled in ninety-three quotations, the most remarkable of which are, the liar, by God's order, to Ahab, 2nd Chron., 18th chapter, and the lie Peter was compelled to speak at the trial of Jesus.

7th. Seeing the spirits of men who have died. Saul saw Samuel, Ezekiel saw Moses and Joshua, Daniel saw two saints, Job saw a spirit, John the Baptist saw Elias, James and John saw Moses and Elias. All of the apostles saw Jesus. John saw one of the brethren, and one hundred and forty-four thousand Jews from the twelve tribes, besides an innumerable host of just men made perfect. Does this parallel seeing spirits?

All of these facts I have presented, quoting, in all, over three hundred texts, to sustain my position. Not one single point or witness has Mr. Braden done away with or refuted. I have clung to my resolution, not going outside of its strict determination. I have called in no hearsay, no newspaper reports, save referring to Josephus once, and the Bible.

We now hold that Mr. Braden has failed.

1st. In not following us according to the resolution.

2d. In not answering the fact by disproving the material points quoted in support of our position.

3d. He has lost much valuable time in reading sermons not applicable to the resolution.

4th. In undertaking to affirm a resolution instead of negating it.

5th. In giving his opinions instead of authority. His attempt at ridiculing Spiritualism. Spiritualism a necessity, and of God. Christianity and religion greater than revelation.

The peach when fully ripe drops from the ground, and has no more need of the air, rain or limb; but until perfectly ripe, it needs them all. So the man when full of perfect knowledge of the tree of life, needs no more of its fruits; with him, as with the peach, he falls to the ground, but to rise and reproduce himself in the spheres.

We can have no knowledge of immortal life except the immortal men, (not angels,) return to tell us.

To be continued.

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A. A. WHELOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—Paul.

"RESOLVED, That we are Spiritualists, * * * and that an other prefix or suffix is calculated only to retard and injure us."

Understand It.—All business transactions relating to THE AMERICAN SPIRITUALIST, and all moneys for subscriptions, advertisements, etc., should be sent to A. A. Wheelock, the Managing Editor. J. M. P.

The Spirits Concerning Spirits.

With hardly an exception, trance, clairvoyant and clairaudient media, accept the reasonable teaching, that in the future life there are good and evil spirits; that is, undeveloped, evil spirits, just as there are artful, selfish and evil-minded men upon earth. Such spirits remain in those dark conditions till through mental suffering, repentance, aspiration and spiritual progress, they attain the more heavenly attitudes of truth and harmony. These are the logical positions entertained by Emma Hardinge, Wm. Denton, Hudson Tuttle, E. C. Dunn, A. P. Pierce, Mrs. Conant of the "Banner of Light," Judge Edmonds, D. D. Home, &c. They have reached these conclusions through their individual mediumship, through the general testimony of spirits and the positive evidence of their own interior senses in connection with reason and consciousness.

The same general line of teachings obtain in England. In the issue of the "Daybreak and Medium," March 17th, published by James Burns, London, England, several important questions are answered. The medium, Mr. J. J. Morse, is a very candid and every way excellent young man. The controlling intelligence, a Chinaman, *Tien-Sien-Tie*, is a reflective and metaphysical reasoner. Mr. Morse at these Friday evening seances in London, passes into his superior condition—a deep trance state—and answers questions. Here follow samples:

Q. Did Swedenborg after being intromitted into the spiritual sphere, return to the human and temporal prior to writing out his recollections, and, consequently, are his revelations, as we have them, tintured and modified by his surroundings?

A. The writings of Swedenborg came from the plane of the external memory. Intromission and inspiration depend for their perfectness upon the adaptability of the organic formations, and these are modified by education and position. Hence it would be idle to suppose that the revelations of any seer were absolutely true.

Q. Could the spirit give us any gauge by which to admeasure the reliability of low and undeveloped spirits?

A. By practically investigating the statements made.

Q. Is there a possibility of physical manifestations becoming dangerous to life or limb?

A. Only in cases where the phenomena are produced by a *vengeful or malevolent spirit*, as motives guide our actions in both worlds.

It is not the body, that does vile deeds, but the conscious man in the body. And this same man of moods, tendencies and vicious propensities, when out of the body, does not lose his identity by death's severance of the copartnership; neither does his "malevolence" change to kindness, his revenge to love, and his folly to wisdom in the "twinkling of an eye. Nature is not given to rude leaps. Upon this matter, the churchal atonement of the sectarist and the chemical death-strainer of the speculatist, are equally untenable and unphilosophical.

Man is not a thing to be washed, not a rag to be rinsed, not a sponge to be hastily squeezed through

coffin and grave into glory; but a moral being, a moral actor, and a subject of moral government. And whether in this or in the world of spirits, he acts from the plane upon which he is on.

Lecturing in Troy, we had an evening's interview with Mr. Chandler, who has in charge the estate of John Allen, reputed the "wickedest man in New York." Mr. C. related to us much of the revolting part of this man's history. It seems a very near approach to "total depravity." His pretended profession of religion, at one time, was all a sham, over which, before his death, he frequently made merry. He was guilty of nearly every crime in the calendar. Besides living in depraved positions with a number of women at different times, he boasted of having held carnal relations with over four hundred. He was deceptive, drunken and quarrelsome. Vulgar, vicious, profane, licentious and murderous, he *lived*—and *thus he died!* Coming to consciousness in the world of spirits—was he *good* or *evil*?—that's the question. If good and pure, what purified him? How was the mighty miracle wrought? Would those few Spiritualists who strenuously insist that there are no evil spirits, like this spirit for an immortal guide, or a constant inspiring intelligence? This is putting their philosophy to a practical test. But admitting that *he* and this class of human beings retain their moral status immediately, and for a season after entering a future state of existence, are we told that, "angels and higher intelligences will, and do prevent them from influencing mortals and controlling media." A very pretty assertion, and *nothing more!* Why do not these beneficent angels extend their power, pray, by arbitrarily preventing the commission of wrong and the extension of wicked influences on earth? This assertion is paralleled by the Orthodox position, that God, while permitting multitudes of deceiving demons from the pit of destruction to walk the earth and communicate, prevents good spirits and angels from holding converse with mortals. Neither God nor angels govern by arbitrary laws. Our safety lies in living pure, noble and spiritual lives, and trying the spirits according to the apostle John's injunction.

Matters Educational.

A. A. Wheelock—You have seen the will of Robert Barns and joined a joyful host in sending by the "angel post" your thanks for his munificent bequest; but have you seen the Report of the Michigan Branch County meeting? I will give you one of the resolutions offered by Prof. R. Garter:

Resolved, That the Spiritualists of America ought to establish a National Institution, in which shall be taught *all* the learning, love and wisdom of all the ages, past and present, with all the new light emanating from the continued growth of the human soul, including a special department of *marital law* and *pre-natal education*.

Prof. Garter, in his remarks upon education, asked: "Shall we have an Institution, in which all the good that ever has been taught, and all the *good* that never has been taught, can be made subjects of special instruction."

He said: "If each Spiritualist in this country will give *twenty-five cents*, the work can be done. Are any so poor in soul, as to refuse to donate their mite for for such a holy purpose?"

I have received, since my election to the office of president of the American Association of Spiritualists, many letters, asking what we propose doing for the children. These questioners, evidently regard me as a sort of step-mother to the little folks, and they seem determined that justice shall be done the baby-world. I like this spirit; it shows life, and a wish to see something done. But my hands are full; I am up to my eyes in writing, rewriting, and sending out essays to the young folks; so I turn to you for help, not that you are idle, but because you are Chairman of the Educational committee. I may suggest—here are my

thoughts: Call a Lyceum convention. Let each Lyceum send a delegate, or send by letter a plan for a Lyceum school. Let one school be established in the name of the Lyceums, and others will follow. Let every pupil give 25 cents per year, toward sustaining the school, and adults give what they will. Let the first school be established in the state that gives the most money and land.

Let the committee add to their number, say, one, two or three, in each state. We have among our speakers some earnest men and women, who will take pains to collect names and means to start the enterprise. Mrs. S. E. Warner has made the rights of children a study, and she has long prayed for an educational institution, such as Prof. Garter proposes. Why not put her, Prof. Garter, Miss A. W. Baker and other good women and men onto the committee. Set them to work, and let there be a push and-pull altogether till the first Lyceum school house is opened to the children.

It would be wise to have a treasurer that the people know, and one to whom they will entrust their money.

H. F. M. BROWN.

REMARKS.

We have not the time at this writing to consider this subject as its importance demands, or give our views fully, as we wish to, and will in some future issue of this paper. We have long known that there were some earnest souls like Mrs. Brown, Mrs. Kimball, Mrs. Warner, Miss Baker, Prof. Garter, and others, who are ready and willing to do all they can to accomplish what is desirable and so much needed among Spiritualists, the establishing of a school, or schools, in this country, free from the taint of sectarianism! But *how* is it to be done? That's the question. What the plan, and what methods for securing the necessary means? Yes, we saw Prof. Garter's resolution, adopted at the Michigan Branch county meeting, and tho' we are heartily in sympathy with the sentiment of it, we doubt very much if "resolutions" will ever establish a school, or those who spend their time "resolving." No, there must be something more *practical* than this. Suggestions are good, but not quite as productive as *action*—work.

The President of the National Association of Spiritualists turns to us because "her hands are full," and because we "are Chairman of the National Educational Committee." Mrs. President, we "rise to explain" that we were not aware that the honor of such a position was ours. With eight others, we understood ourself to be *one* of a committee of nine, appointed at the last National Convention to put into effective operation a plan there adopted, to further the interests of education.

Soon after that Convention we endeavored to get the members of that Committee to have a meeting. A call for such meeting, to be held in Cleveland, Nov. 23rd, 1870, was published, requesting all those who could not attend, to send letters giving their views. Only one member, Mrs. Dr. H. T. Child, of Philadelphia, came to the meeting. Not a single line or word did any of the seven absent members send! Months have rolled by. With the silence of death has the whole matter been ignored! So I pray you don't "turn to the Chairman" of that Committee for help, even if you can find out who is Chairman! We were thinking, when your kind note reached us, that perhaps we were laboring under a misapprehension in regard to the object of appointing this Committee, and as you are President of the National Association, "I turn to you" for information. Was this Committee appointed for *work* or *ornament*? From the fact that it has entirely ignored the subject of education, we had about concluded that it was more for ornament than use, and had determined if such was the case to resign, as however useful the other members might be on an ornamental committee, we cannot consent to serve for any such purpose.

We see no benefit to be derived from calling a general Lyceum Convention. Even for one delegate from each Lyceum, to meet at any central point, would require an outlay of time and money, that could not find an equivalent in "talk," which is about the only valuable commodity conventions deal in!

If any person has anything of value to present on this subject, it can be done far more economically with pen, ink and paper, than by the "much-big-talk" convention system. Besides, the money uselessly spent in meeting and talking at the subject, would go far towards starting one school.

"Let the Committee add to their number," say you. What for? In the name of "all the Gods at once" and all the children of the future we hope to instruct—what for? Are not nine "do-nothings" sufficient for ornament? For what other purpose is this Committee in existence? None!

No! Unless they are to do something, it is too large already, and larger than it will be many days longer by at least one member—we merely took up our pen to say—if there is not some practical action by the Committee soon.

We are willing to try once more to get a response from members of this Committee. Therefore, we respectfully request of A. J. Davis, Hon. J. G. Wait, Mrs. H. T. Child, Cephas B. Lynn, Mrs. Lou H. Kimball, Moses Hull, and Mrs. Addie L. Ballou, correspondence with reference to the important subject upon which said Committee were appointed. Please give your views of what ought to be done, what can be done, and what must be done in this matter. We have held a council with *ourselves* and determined to have a Liberal, Spiritual Lyceum Reform School in Ohio in less than two years from this date. Friends of this cause, will you help? A. A. W.

Faraday, and New Facts.

This English scientist, when delivering a lecture before the city philosophical society, in 1816, indulged in the following sound and sensible talk:

"Before leaving this subject—chlorine (the elementary nature of which had been insisted on by Davy years before)—I will point out its history, as an answer to those who are in the habit of saying to every new fact, 'What is its use?' Dr. Franklin says to such, 'What is the use of an infant?' The answer of the experimentalist would be, 'Endeavor to make it useful.' When Scheele discovered the substance, it appeared to have no use; it was in its infantine and useless state; but having grown up to maturity, witness its power, and see what endeavors to make it useful have done."

In another place, he says, "The philosopher should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biased by appearances; have no favorite hypothesis; be of no school; and in doctrine have no master. He should not be a respecter of persons, but things. Truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the Temple of Nature."

This is precisely the position occupied, or rather, course that those distinguished thinkers and scientists, A. B. Wallace, C. E. Varley, Wm. Crookes, Prof. De Morgan, and other noted Englishmen, have pursued relative to the facts connected with and claimed for Spiritualism. We mention this as redounding greatly to their credit as men and scholars. Others holding relations with philosophical societies and various academies of sciences, should, for the sake of their future peace of mind—if from no higher motive—critically examine these spiritual manifestations. This "infant"—rather youth, now of *twenty-three years*—is already coolly putting on manhood. Soon the young giant will enquire who—*who* sustained and encouraged me in my infantile years?

The Ellis Expose.

Since the publication of Mrs. Addie L. Ballou's letter, in regard to the "Expose of Laura V. Ellis, in Wheeling, Va.," we have received many enquiries in regard to the truth of the matter. In the "Banner of Light," May 6th, we notice an extract from a private letter of Laura's father, M. M. Ellis, presenting the other side of the question from that claimed by Mrs. Ballou. Of course Mr. Ellis is an interested party—Mrs. Ballou is not; in the same sense, therefore, the statements of the two must be weighed with reference to this.

Personally we know nothing about the matter. We published the letter of Mrs. Ballou, herself a medium and public lecturer, as we will that of any Spiritualist, or any other person, giving a candid statement of what they know—have seen with their own eyes—either for or against Spiritualism. We don't belong to the one-sided class. The truth is what we want. Our firm conviction is, that the fullest expose of dishonesty and trickery upon the part of any medium, by Spiritualists, will all the more establish and advance the cause of Spiritualism. No medium need fear exposure only when they are dishonest; and to all such we shall do everything in our power to publicly bring their fraud and trickery to light. What Spiritualist dares to say they will help the trickster and deceiver by covering up their dishonesty? Extracts from private letters will not meet public statements like Mrs. Ballou's. Of course, there were other Spiritualists in Wheeling who had the same, and even better opportunity of knowing what was there than Mrs. B., for two of them were on the committee; and we call upon them, as well as Mr. and Mrs. Hornbrook, Mr. Thomas Pollock, and others, to give the public the benefit of their testimony in the case. Meantime, let all suspend judgment, until all the evidence has been presented. A. A. W.

Letter from the Sainted John Pierpont.

Through the kindness of Benj. Starbuck, Troy, N. Y. we were recently put into possession of a letter addressed him by the Rev. Mr. Pierpont, under date of Nov. 6th 1857. This distinguished New England clergyman, reformer, writer and poet, becomes, after years of patient investigation, an avowed Spiritualist; and be it said to his honor, he was man enough to openly admit and advocate it. His last appearance, in a public capacity, was at the National Association of Spiritualists, held in Providence, R. I. When he wrote the following—he was pursuing his investigations:

"I am to make an experiment with a member of my own family, in the retirement of my own fireside, this evening, by an appointment purporting to be made by the spirit of a brother clergyman, not long ago dismissed from the flesh. Possibly that experiment or test, may remove every lingering doubt on the subject, and confirm me fully in the faith of the spiritual origin of all these wonderful phenomena of which I am frequently the witness.

As to my lecturing upon this great subject, even were my faith perfectly established, that is another matter. I am no medium so far as I know. I have never been mesmerized, though in a few instances I have mesmerized or psychologized others; but I have never felt the least cognizable influence; therefore, I should feel myself very ill qualified to appear before the public as a teacher, or lecturer—certainly in any other capacity than as a witness to facts that have fallen under my own personal observation. Should I make such advances in this field of inquiry, hereafter, as to feel myself justified in appearing as an advocate of Spiritualism, I know of no field in which I would labor more cheerfully and heartily than as a preacher of the doctrine and faith of Spiritualism. I say now, may God grant that its truth may be made apparent to me, before I leave this tottering tenement of clay that my immortal part now occupies. It has served me very well as yet; but I know that it cannot hold together many years more. I try to keep the windows open to the light the 'Father of lights,' continually pours upon me from his bending heavens above. I am gratified by your assurance, Friend Starbuck, that I have many friends in Troy—Spiritualists and Unitarians. I find nothing in Unitarianism that is antagonistic to Spiritualism,

or in this latter, conflicting with the former. Indeed, many passages of the Bible—both the old and the new Covenants—I think I read in stronger, clearer light by reason of the spiritual phenomena and doctrines, than I could before those doctrines had been laid before us by Spiritualist writers."

Yours truly, JOHN PIERPONT.

BENJ. STARBUCK.

This letter, from a great and good man, carries with it the impression of a candor, a sincerity and a moral bravery, that we heartily wish characterized more of our clergy.

It is well known that Mr. Pierpont continued his investigations of the spiritual phenomena until he became thoroughly convinced of the certainty of a present converse with spirits. And when through investigations and the clearest evidences, he received the knowledge of spirit intercourse, he did not, like many of his clerical brethren, hide his light under a churchal bushel, but he stood up in the majesty of a true manhood and talked it—preached it—lived it. Blessings upon John Pierpont.

Physical Manifestations—Miracles.

The London Telegraph gives us the following:

The days of miracles, it seems are not yet passed. One is reported from Calabria which sounds curiously enough in these practical days. At a church at Soriano, an ancient image of St. Dominic, carved in wood and life-size suddenly commenced to move while some thirty persons were praying in its vicinity, and went through all the movements that preachers are wont to make when addressing a congregation. The news of the miracle spread through the town, and two thousand persons assembled at the church, who, amid tears, prayers and exclamations, for an hour and a half watched the strange proceedings of the image. Thirty "intelligent and respectable eye witnesses" have sworn to the truth of the event, and a large number more are prepared to do the same if required to do so.

Having seen guitars float in the atmosphere, tables lifted, and instruments of music sail about rooms, without human hands, we are prepared to substantially believe the above statement. It occurred, however, in harmony with law—*spiritual law*. All force, all power, when reduced to the last analysis, is spiritual.

Personal and Local.

We hear that Dr. J. K. Bailey is lecturing and healing with good success, in the northern part of Illinois.

J. M. Peebles speaks in Baltimore, Md., during May, and week-day evenings in localities not very distant. His address is care of Levi Weaver, 22½ Charles Street, Baltimore, Md.

Prof. Wm. Denton closed the regular course of lectures before the Boston Music Hall Society, last Sunday, with great eclat. No previous course has been distinguished by greater ability or higher inspirational power.

Mrs. C. Fannie Allyn has been doing most excellent service to the good people of Kansas and Missouri, by her improvisational discourses and poems. Few speakers in the field equal this lady in the spontaneity and versatility of her public utterances. She is engaged in Vineland, N. J., during May, and Putnam, Conn., through June.

E. S. Wheeler, since his Music Hall engagement, has spoken in Chelsea, Middleboro, New Bedford, Plympton, and other places in the vicinity of Boston. His lectures are always crowded with thought of the best quality, are full of instruction, and replete with original power.

Dr. G. Newcomer, of our city, one of our best Magnetic Healers, and Homœopathic Physician and Surgeon, will open rooms for ten days, from the 2d of May, at the West House, Sandusky City. Mrs. Dr. N. J. Newcomer will accompany him and give especial attention to diseases of her sex. Dr. Newcomer treats catarrh most successfully with his "Specific Magnetic Remedy."

GOOD BY.

BY UNCLE SAM, THE FLOWMAKER.

We've learned this lesson from our birth,
Transitions oft mark things of earth;
Like birds of passage in the sky,
Friends leave their friends, and say good-bye.

When friends would from our circle go
To meet their fate, for weal or woe,
We can't avoid it, if we'd try,
The grief that withers in good-bye.

And as we ling'ring, parting, stand,
Impulsively we clasp the hand—
When scalding tears do blind the eye
How hard it is to say good-bye.

The sands have run, and now's the hour
That love is testing all its power;
With quivering lip and smothered sigh,
O, how it hurts to say good-bye!

Now friend, once more, my heart and hand,
To meet you in the *Summer-Land*,
Where we may learn the reason why
That friends on earth must say good-bye.

Phenomenalism, and Mary Currier.

BY G. A. BACON.

Whatever properly comes under the head of spiritual phenomena, and is a genuine manifestation thereof, has our special interest. The physical evidence of super-mundane assistance exhibited by Miss Mary Currier of Massachusetts, is simply overwhelming. Thousands have witnessed her manifestations with equal delight and wonder.

The most spontaneous ejaculations of her numerous auditors are, "beautiful," "marvelous," &c. With a young and unusually prepossessing face, no honest and intelligent person can look into her winsome countenance and declare they see the least traces, or believe her guilty of ever harboring a thought of imposture. Were it otherwise, however, she must be more adroit and subtle than an intellectual satan personified, to circumvent and successfully impose upon those who have taxed their ingenious powers to the utmost, in order to detect the hidden mystery of her manifestations, assuming them to be of mere mundane origin.

At the risk of repeating what has been said elsewhere concerning her seances, we venture to briefly recount what we witnessed in her presence on the evening of April 10th. Adjoining the parlor where the friends sit and listen, is a small hall room, wherein is placed the piano and other musical instruments. A cambric curtain serves as a door to separate the small room from the parlor. The audience, after closely examining all they desire to, sit in a semi-circular form about the doorway. Mary enters while conscious, seats herself at the piano and plays perhaps some half a dozen or more favorite airs, varying the time from slow to very fast. While thus playing, bells of various sizes and occupying different localities in the room, keep perfect time to her music, changing whenever she changes and accompanying her throughout the performances. Besides the piano and bells playing, the tamborine and triangle added their accompaniment.

After half an hour, more or less, of these exercises, Mary becomes entranced by her little, familiar "May Flower," and remains on the piano stool perfectly motionless, while the spirit of an Italian master manipulates the keys in a totally distinct style of playing, equal to the best instrumentation of first class amateurs. While he is thus playing, other instruments strike up—the bells, the tamborine and the harmonium—all in concert and exactly in time. Never in our life did we hear the harmonium played so sweetly or with such expression. The rendering of "Sweet Home" and the "Last Rose of Summer" were exquisitely enchanting.

Here were three instruments, at least, in full play, each requiring two hands. How one young

lady, sitting immovable, a spirit controlling her, holding conversation with those present in the form, is enabled to extract most agreeable music from three and sometimes four instruments at once, during which time the piano itself repeatedly raised, and finally removed from its place over six inches, and all without any mortal assistance—is a problem for the anti-Spiritualists to solve.

The Transfigured Musician.

Mozart, rightly termed by his admirers the "King of Melody," was a genius rarely gifted and blest with musical inspirations. Herr Rau, enthusiastic in his love for Mozart, as a man and a musician, gives us the following, rich in the poetical, as it is sound in the Spiritual:

"In the burial-ground opposite St. Mark's Linie, at Vienna, a fresh grave mound had been raised; not there where the rich or the illustrious were interred, but at the side of the ground among persons of ordinary consideration; for the widow of the man who here rested from the toils and cares of life was not sufficiently rich to purchase a separate vault, or even to cause the erection of a memorial above his grave.

"Yet he below rested among unregarded graves as still, as softly, as peacefully as the rich man beneath monument and epitaph.

"And the first night that witnessed this new grave, rose earnest and solemn to heaven. The moon shed her beams softly on the humble resting-place, and kissed the freshly turned earth with an appearance of sacred respect, spreading her beams over it like a silver pall, as willing to protect the mound beneath which so noble a germ of immortality lay concealed.

"Tree and bush, deprived of their foliage, stood rigid, and mournful, and ghost-like, as the keen December blast swept over the graves, shaking the decayed wooden crosses, and whistled mournfully and shrilly through the gilded monuments. But the calm sleeper heard it not; after long, fierce struggles his body rested softly and peacefully in the bosom of its mother earth.

"Suddenly a woman's form approached the newly-made grave. She was clothed in a long dark mantle, and a hood of the same color concealed her head; but one memory, but one grief, wild, passionate and overwhelming, seemed to occupy her. She sought but one grave among all those thousands there; and she knew where to find it, for already on that day had she seen a coffin deposited within it—and that coffin contained her all, her love.

"And now she reached the grave; and with a heart-rending cry of 'Amadeus! my Amadeus!' she sank down upon it. The sorrow heaved in her bosom like a troubled sea; her eyes were fixed and tearless, seeming eager to pierce into the earth; her arms embraced the grave; her voice called on her beloved—but the cold bed of death yielded no reply. At last she dried the torrent of her tears; she folded her hands, and prayed.

"Then it seemed to her as if the sense of earthly things had passed away, and a higher existence possessed her; that a veil had fallen before her eyes, and yet she saw; but that a stream of heavenly melody possessed her soul, while louder and louder waxed that harmony, till it seemed to fill all space, and extend to infinity.

"And as the waves of sound grew stronger, the covering of earth above the grave on which she knelt seemed to dissolve, and a form of light rose slowly upwards. It was Mozart's figure; but brighter, nobler than she had ever before seen it. A laurel-crown adorned the forehead of the master; an ample robe clothed him; a golden lyre rested in his arms; his eyes beamed with unspeakable joy; an enchanting smile animated his mild and noble features, and his head was surrounded by eight large bright stars.

"And joy filled the kneeler. She stretched out her arms to him, and with a voice full of sorrow, and longing, and love, exclaimed—'Amadeus!' But wonderful to tell, her cry sounded as if it came from the heart of all mankind, which, full of the same sorrow, the same desire, and the same love, extended its arms to the departing one. For the great master was departing, as by degrees the light, luminous clouds seemed to draw him upwards. He smiled gently on the earth, and on his beloved, and from his lips flowed the words—'I remain with you in my works.' And as he thus spake, a high and noble form stood by his side—which, laying one hand on his shoulder, thus spoke, with dazzling glances: 'Welcome, master, into the realm of spirits! the difficulties of thy path have been great; countless, and well-nigh beyond the power of man have been the creations which have testified to thy industry, thy perseverance, and thy greatness. Renown and honor to thee, the fearless minister of conversion. Peace, tired wanderer! Enter into the temple of everlasting fame, thou worthy son of Immortality!'"

Jesus for Sale!

A seedy specimen of humanity, evidently in the employ of the Young Men's Christian Association of Cleveland, thrust himself with little ceremony into the presence of our wife the other day, with the inquiry: "Madam would you not like to buy a picture?"—at the same time unrolling a half-life sized daub of a painting of the Christian's lovely Jesus, represented in the beseeching attitude of prayer, with a *red coat* on, significant, we suppose, of his bloody death. A half dozen or more stalwart men were lazily lounging around the grassy knoll upon which Jesus with outstretched digits was kneeling, each of whom had on a *red coat*, also—strongly suggestive, to a Yankee, of British descent as well as of that interesting couplet, sung by a hurriedly retreating host of "red coats," upon a certain occasion, which ran thus:

"Behind the trees and ditches and every single stump,
You can see the sons of—and the cussed Yankee jumps,
Ho! for Canada—boys, run, boys, run!"

This self-sacrificing Christian offered to sell Jesus, red coats and all, for fifty cents. When told that there was no change in the house with which it was desirable to make such a questionable investment, the man of impudence and pictures very modestly suggested that "madam" might borrow enough, for although he asked eighty cents, as he was in "great need," he would take fifty cents for the "blessed Jesus!"

Let this man go to all the County and State Fairs and demand a premium for laziness and impudence, for none can successfully compete with him. A. A. W.

Free-love-phobia.

BY E. S. WHEELER.

Noah Rubright of Pittsburgh, Pa., has been sent to the lunatic asylum at Dixmont as a monomaniac, his hallucination being that the entire community in which he resided are bonded together into a society of freelovers, for the purpose of seducing his wife from the path of virtue; that the minister, his wife and most of his neighbors were members of the society, and that it had become so strong in the community that he could not find a single individual who was willing to aid him in breaking it up. His wife gave birth to a child, the paternity of which he denied, and laid it to the aforesaid clergyman. He threatened to destroy himself unless she would reveal to him the secrets of the society, to which he endeavored to gain admission, and made application for membership to several of his neighbors whose characters are above suspicion. Rubright's own character is unblemished, and his intellect sound on every other subject.

There are some other Rubrights outside of Dixmont, people who are progressive, even radical upon all other subjects, but when social reform is mentioned, their knees smite like those of Belshazzar; and they raise a fearful clamor in the loud denunciation of all whose ideas of sexual relations have outgrown the dictum of Paul, that a wife "hath not power over her own body, but her husband."

Like Rubright, they imagine a fearful state of things, and work themselves into a frenzy about it. However, "the world changes, and we change with it," and chattel slavery will some day cease to be the bane of pure love and sensible marriage.

The Provincetown Advocate says there is a ghost in that town.

A tombstone in a South Carolina cemetery was recently made conspicuous by some wag who painted on it the following lines:—

"Here lieth the body of Jeremiah Gordon,
With mouth almighty, and teeth accordin';
Tread lightly, stranger, o'er this wonder—
For if he opens his mouth, you're gone, by thunder!"

A little miss says she is *never* going to be married but she is going to be a widow, because widows dress in such nice black, and look so happy.

"My Daughter, I want you to stop talking; you must wait until you are spoken to." "Ma," answered the child, "if every one here were to wait until they were spoken to, how could any one talk?"

Corporations.

BY E. S. WHEELER.

Corporations are the despots of America; the subtle thieves of a continent; the insolent robbers of the people.

The land-grabbers, [that banditti in broadcloth] in the congress of the United States, in addition to their other plunder, have voted themselves, in their 41st Session, 38,000,000 acres of the public lands—enough to make seven States like Massachusetts! A railroad is, as usual, the pretense for the villainous treason and outrageous spoliation.

As the Prussians are to France, so is Congress to the people of the United States. Corporations own the Courts, the Legislatures, the House, the Senate, and—all they need for their purposes! The lobby is on the floor of both Houses. Representatives and Senators largely own the railroads to which they vote whole States. Most of the best land is now absorbed, and soon no emigrant can secure a homestead except as the serf of some Jim Fisk or Vanderbilt.

A Sign of the Times.

"HISTORICAL SOCIETY OF PENN., }
PHILA. Apr. 21, '71. }

HENRY T. CHILD, M. D.:

Dear Sir—Efforts are being made by the Library Committee of the Historical Society of Pennsylvania to obtain, as far as possible, the standard publications of the various religious societies in this country, and we have presumed that you would esteem it a pleasure to place in our Library those issued by the people denominated Spiritualists."

I shall be glad to forward any such to the above Library.

HENRY T. CHILD, M. D., 634 Race St. Phila.

A MINISTER'S OPINION OF GOING TO THE THEATRE.—Rev. Leonard Woolsey Bacon of Baltimore lately preached a sermon in which he took occasion to say something not altogether pleasing to rigid ears, about the modern stage. The Christian Advocate of that city reviewed the imperfect report of the sermon, putting the lash upon the preacher's back with energy. Mr. Bacon thereupon sends a card to the American, harbed with pleasant sarcasm, and closing thus:—The editor of the Advocate claims a better personal acquaintance with the theatre than I have, which I cheerfully concede. But when he adds the enticing suggestion that in order to know as much as he does, I should 'go incog, for a season to each of the theatres in the city.' I objected. If the editor had read my sermon before he reviewed it, he would evidently have seen that this 'going incog,' which is the favorite evangelical way of attending theatres, is just that sneaking and demoralizing thing in the church that I have stripped bare and scourged. If I go to a theatre I shall go in my own clothes, and take a seat where the Editor of the Advocate or his disciples, who may be there 'incog,' may have no difficulty in seeing me."

Subscribe! Subscribe!!

Still greater inducements we are now able to offer to all those who desire to read a spiritual paper. THE AMERICAN SPIRITUALIST is now \$1.50 a year. The Lyceum Banner \$1. Arrangements have been made by which these two papers will be sent to one address for \$2 a year. Both papers are published every two weeks alternately, so that those who subscribe for both will have a paper every week. But the important point that will commend itself to our friends these hard times for money, is the unparalleled cheapness with which two excellent papers are supplied for a year—thus enabling them not only to have good reading matter for themselves, but obtain it for their children. Every Spiritualist in the land ought to subscribe for both papers and get their friends to do the same.

A. A. W.

Hanging as a means of Grace.

If one may judge by the religious speeches made on the gallows, hanging is one of the especial "means of grace" by which the most abandoned criminals are swung into Heaven—as per example:—

John Howard, hung on the 10th of February, at Cumberland, Md., for the murder of Henry Miller, said as his last words:—

"Thank God. I die a good man—a Christian man; you can kill the body, but you can't kill the soul. Good bye; I die a Christian!"

John Martin, hung on the same day at Frederick, Md., for rape, held forth as follows:—

"My Friends—I suppose you have come to see the last of me—I see so many people on the trees and the fences. My friends, don't come to the gallows. Try to serve God and get to Heaven. I feel that God has forgiven me, and I have a home in Heaven. I hope you will meet me there,

'Where congregations ne'er break up,
And Sabbaths have no end.'

"Though I have been a hell-deserving sinner, God in mercy has pardoned my sins. I leave the world feeling that I am at peace with God and all men. Farewell!!"—Investigator.

A young man, in a recitation in geography, informed the astonished teacher that "the mammoth caravan in Kentucky is the greatest living curiosity, and has been exploded ten miles from its mouth."

Voices of Correspondents.

PALMYRA, Wisconsin.

Dear Friend and Brother:

To-day we have talked of J. M. Peebles; our hearts have gone out to you, and we desire to feel the hearty grasp of the hand that has lifted "from out the miry clay" the feet of the fallen and placed them on the rock. We need instruction—to whom shall we go? We desire to live a true life and to feel conscious of doing good. For the last seven years we have acted individually, not mingling so much as formerly with Universalists; and yet we feel a reverence for the doctrines of the brotherhood of the human race and the fatherhood of God. I love that which awakens all that is aspiring in our natures. Is it best to leave all sects and be led by the spirit? We are at the "cross roads," which shall we take? I have been repeatedly admonished to come out from my covert of home and work as the spirit giveth utterance, but somehow there has not been a corresponding inclination on my part to do this. Your name is registered with the world's workers, and with your experience, can give us, perhaps, some ideas that shall enable us to see more clearly where the path of duty lies.

Mr. Dodge says he would ride to-day through the storm a dozen miles to see you. He says you, of all others, inspire him with a loftiness of purpose and a fixedness of resolution. We need just such influences, dear brother.

To-day our good brother Barrett has just bid us good-bye, and gone on to do battle for truth and duty.

Mr. Dodge says: "Tell brother Peebles to come and see us; we will give him a hearty welcome. Our Clarence remembers you well.

From your friends truly,

C. F. & C. H. DODGE.

REMARKS.

It gratified us exceedingly to hear from these acquaintances and friends, whom we first met on the banks of the Chenango, Oxford, N. Y. Our locks were light then from youth—they are gray now with years. We were young preachers. Bro. Dodge is still a Universalist clergyman, preaching with great earnestness and sincerity a phase of liberal Universalism; although he is in deep sympathy with the spiritual philosophy. Mrs. Dodge, a most excellent woman, is a firm spiritualist, and withal richly gifted in mediumship. "We are at the cross-road; is it best to leave all sects and be led by the Spirit?"—they ask. Certainly; the way to lift a basket is to get out of it. When there's a cry of fire, the first thing to be done is to get the engines out from the engine house. When the bigoted Pharisees refused to hear or believe, those inspired souls said: "Lo, we turn to the Gentiles." The Universalists have become a sect with a creed, and a Conventional interpretation of their creed. The "fatherhood of God and brother-

hood of Man" are no more common to Universalism than to Platonism, Mohammedanism, or Unitarianism. Spiritualism is just as much superior to Universalism as knowledge is superior to faith. "Add to your faith, knowledge," is the injunction of the apostle. And having added, or obtained a knowledge of a future existence, through the ministry of spirits, "Shun not to declare the whole counsel of God." Angels will have "charge over you," and your spiritual gifts will improve with the using. You speak of Bro. J. O. Barrett. He is known in Heaven as a "true faithful witness." Doubtless you are aware that Rev. J. H. Harter has just left the Universalist denomination. On his forehead the angels have written "purity and justice." Who will come next and "stand on Mount Zion?"

If visiting Wisconsin in August—and it is quite probable that we shall—we will endeavor to break bread with you under your hospitable roof. God bless and good angels protect you.

J. M. P.

NOTES FROM DEAN CLARK.

MESSRS. EDITORS—My name being among the contributors to your most excellent Journal, it is but just that I obey the promptings to write a few words of good cheer to yourselves.

First, let me express my unqualified approbation of the appearance and character of the AMERICAN SPIRITUALIST. In its typographical appearance it is excelled by no paper that falls into my hands. As to its literary merits, it must at least command the respect of the best literateurs of the age, as few, if any, of our American journals command a higher order of talents than is seen in its editorials and general contributions, reviews, &c. One of its distinguishing merits is its spirit of fearless criticism, which hesitates not to expose the many errors and crudities that are found in the belief and practices of nominal Spiritualists.

The aim of every true Spiritualist is to be right and gain the truth, and all such are willing to have their errors exposed, and hence welcome fair criticism of views and practices, as the means of progress toward a higher status. Let us have as searching an ordeal for ourselves as we require the rest of mankind to pass through, for we know that "the right will ever come uppermost, and justice shall be done;" and we all ought to be willing to have it done to ourselves, even if it comes in the form of reproof or correction.

Go on then, brothers and sisters, "from grace to glory," and you will have the satisfaction of knowing that your labors are producing a truly representative Journal of the New Dispensation.

Calls for my services in N. E. have induced me to postpone my contemplated visit to the West till fall, but I should be glad to receive calls from the West, so I can arrange my course before I start. As there is no lecturer's bureau to arrange these matters for us, I shall depend upon the secretaries of Societies to make direct application to my address—care of "Banner of Light," Boston, Mass.

I wish to give my testimony to the reliability of the mediumship of J. V. Mansfield, who I commend to all who would hold unmistakable communion with friends in spirit life. About two months ago I addressed "the spirits" in a letter containing twelve questions, carefully sealing every fold of the letter, then sealing the envelope with five seals. It was returned with every seal unbroken and a lengthy reply from Rev. John Pierpont, in which my questions were satisfactorily answered, in the same order that they were written. A name was given that I had not mentioned or in any way alluded to, and given in a connection that rendered it certain that an intelligence foreign to J. V. Mansfield directed the response.

Why need any remain in uncertainty of the great truth of spirit communion, when five dollars sent to Bro. M. at 361 Sixth avenue, New York, will bring them, as it has to me and hundreds of others whom I have met, the most indubitable proof?

Although our cause is not ostensibly so thriving in some places as during periods of great excitement, evidences are everywhere visible in New England that "the baptismal shower is" not "well-nigh over," but is still continuous wherever there are vessels to receive it.

The Great Fountain has not dried up since the one "with jets of new meaning" threw a little spray over the eyes intent upon "the signs of the times," that had seen "the windows of heaven opened," and seasonably expected a flood that would cover the whole earth, but it continues to pour out its purifying waters upon hill and valley, mountain and prairie, island and continent, and we trust it will continue while thirsty souls need the "waters of eternal life," and until the earth is cleansed of all its impurity, and no longer needs to be "baptized with the holy ghost and with fire." With unwavering trust in a continuous influx from on high, let us sow the seed which angels will water, while "God giveth the measure" till none shall hunger for their "daily bread."

Hesperia.

By Cora L. V. Tappan; 235 pages; published by S. F. Tappan & Co, 1871.

We gladly acknowledge the receipt of a copy of "Hesperia," as well as the pleasure and satisfaction a perusal of its pages, though hastily made, has given us. This is no ordinary production. From the first line to the last, it bears the unmistakable impress of that high order of genius, ever allied to the soul of the true poet.

It is an allegorical poem, rich in description and illustration of progress, freedom and civilization, in the new world.

Divided into two books—the whole dedicated to the "Future Republic"—the first book, "Astræa," mirroring the great soul of a true woman, is dedicated to the author's mother; from which flash star-gleams of highest inspiration, instinct with the command of genius and the artistic wielding of the most delicate fancy—as the following:

"The many forms of thought,
Religions, faiths, beliefs,
Are but the grains of sand
Broken from truth's great rock;
As the pure light of heaven
Is broken to our gaze.
Through the cathedral dome,
Or through the sparkling prism,
Or through the bended bow,
Presenting many hues,
But holding only one—
Vibration of pure light,
Seen as His love is white.
Matter reveals God's form,
As truth reveals His soul;
All forms are Christs indeed,
All truths are saviors sweet;
We are but smaller spheres
Of which God is the whole.
Perfection owns no law,
But is itself all law—
The cycle of that sphere
With which great Nature rules—
Eterna! Infinite.

The dedications of the book alone, not only indicate the reformatory and humane spirit of the poem, but distinctively mark the manifest spiritual power of freedom, in gathering into the golden urn of poetry, names that are already ablaze with a deathless glory in connection with the triumphs of liberty, and the bright hopes of the "Future Republic."

The second part is dedicated to Lucretia Mott, the mother of reform, the friend of the slave, and type of true womanhood. Part third is dedicated to William Lloyd Garrison and his noble coadjutors, the men and women of the American Anti-Slavery Society. Part fourth is dedicated to Frederick Douglass, champion of freedom, and to the Southern Loyalists. Part fifth is dedicated to Wendell Phillips, the friend of humanity and master of eloquence. Book second is dedicated to the memory of Mocketavata, the Sir Phillip Sidney of the West, the "martyred chieftain" whose wrongs, by the gifted authoress of this remarkable poem, with pen dipped in the fount of justice, were so vigorously portrayed in a poem written for, and published in this Journal over a year ago, and now gracing the pages of "Hesperia."

Part second of book second is dedicated to Walt Whitman, the poet of nature. The conclusion, entitled, "Benediction," is dedicated to Ulysses S. Grant, the true friend of the oppressed and long abused Indian.

The following is the well-digested "Theme" of this mystic poem:

THEME OF HESPERIA.

"Astræa, the Genius of Liberty and Justice, seeks a dwelling-place upon earth. Persecuted and driven from land to land, she follows the evening star and finds at last a beautiful kingdom in the western world; this becomes her home and the birthplace of her beloved daughter Hesperia.

Erotion, the Genius of Love and Fidelity, the hus-

band of Astræa and father to Hesperia, after many wanderings in search, at last joins the objects of his love and care. Reunited, they preside over this new land and seek to preserve it for their child's inheritance. They are recognized and cherished by a small band of devoted followers, who summon them to their councils in the city of Fraternia.

At first, Liberty and Love prevail, but Astræa discovers the presence of a serpent who breathes on her a subtle poison, and she, with Erotion, is slain.

Llamia, the serpent of policy, then controls and takes in charge the beautiful child, Hesperia; seeking to unite her in marriage to her foul son Slavery, who must be nameless evermore; but Hesperia is warned by the Genius of Nature, Calios, who in the guise of a poet and magician, holds sway even over Llamia. When Hesperia beholds him, she recognizes her soul's counterpart, and is prepared, by his words and love, to resist all the evil machinations of Llamia and her son.

Llamia, however, holds temporary power over the form of Hesperia, and succeeds in throwing a spell around the maiden, which she vainly imagines will prove fatal; the love of her parents and of Calios rouses her spirit, and with them she withdraws into the world of souls, where, for a time, she beholds the scenes enacted under the influence of Llamia. She witnesses in Athenia and Crescentia deeds of horror and the tortures inflicted upon the oppressed. Calios sings to her in plaintive songs of these down-trodden ones, lures her by the voices of nature, and in interludes of love and truth, seeks to win her back to her kingdom.

Long years does Llamia hold sway, and at last wakens the voice of war; when Astræa, not dead, but only withdrawn for a space, turns the sword of Llamia upon her son.

Through long suffering is Hesperia made strong and pure. She listens to the voice of Nature's children and their tortures cease; slavery and war are known no more. Astræa and Erotion are again the attendant and abiding souls of this fair land; they witness with rapture and benedictions the union of Calios and Hesperia, who rule with undivided sway over the most lovely empire of the earth."

It will have an immense sale, and take rank with other poetic productions that live on the bright page of history, an inspiration and joy in the human soul forever.

The book is neatly printed and substantially bound by H. O. Houghton & Co, of Cambridge, Mass., and sold by S. F. Tappan & Co., No. 136 Eighth St., New York. Price, \$1.75. A. A. W.

JUST ISSUED.

That beautiful little book of Dialogues and Recitations, written by Mrs. Shepard, is now ready for sale. It is just the thing for Lyceums. All Lyceums have felt the great need of such a book as this. Send for it at once. The price is exceedingly low—plain cloth, substantially bound, 50 cents; embossed with gold lettering, 75 cents. Only 2000 printed. First orders first served. A. A. W.

ELECTION OF OFFICERS.

At the adjourned meeting of Stockholders, held at the office of the AMERICAN SPIRITUALIST, May 2nd, the following persons were duly elected officers of The American Spiritualist Publishing Company, for one year:—

President—A. A. Wheelock.

Secretary—J. M. Peebles.

Treasurer—Oliver Stevens.

Directors—George A. Bacon and George Rose.

Speakers' and Mass Convention.

As Chairman of the Committee appointed by the North Western Speakers' Association, I am requested to call a Speakers' and Mass Convention, at Smith's Opera House, Decatur, Ill., on the 2d, 3d and 4th days of June, 1871. The first session of the Convention will commence at 10½ o'clock, A. M., on Friday, June 2nd. Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur. Persons wishing special information about the entertainment of Speakers and others, will address Benj. H. Righter, Box 299, Decatur, Ill.

By request of Mrs. Addie L. Ballou, Moses Hull, and Mrs. M. J. Wilcoxson.

H. S. BROWN, M. D., Chairman.

MEDIUMS' AND SPEAKERS' CONVENTION.

A Quarterly Convention of Mediums, Speakers, and others, of Western New York, will be held at Ridgeway, Orleans County, Saturday and Sunday May 26th and 27th, commencing at 10 o'clock each day.

The place of meeting is on the Flower-embowered Ridge Road, three miles north of the R. R. station at Medina, from whence friends engage to convey attendants to and from the Convention; also, to entertain all who may come.

Thus, with temporal needs supplied, amid an atmosphere attuned to harmony, and perfumed by flowers, and the overshadowing of angel ministrants, may we not anticipate a glorious reunion? A cordial invitation to attend is extended to all Truth-seekers.

J. W. SEAVER,
GEO. W. TAYLOR, } Com.
A. E. TILDEN,

April 27, 1871.

Lecturers' Appointments.

A. A. Wheelock will speak at Troy, N. Y., during the Sundays of May. Will engage to lecture week evenings, in places not too far distant from Troy, during that month.

Mrs. S. M. Thompson will lecture at Grafton Center, in the Town Hall, first Sunday in May, forenoon and afternoon.

LITERARY NOTICES.

ABSTRACT OF COLENSO ON THE PENTATEUCH—Sold by the American News Co.—Price 25 cents.—Every person should read this little pamphlet, containing as it does, a comprehensive summary of Bishop Colenso's great argument, proving that the Pentateuch is not historically true! to which is also appended an essay on the nation and country of the Jews.

DEATH AND THE AFTER LIFE.—By Andrew Jackson Davis With an illustration representing the formation of the Spiritual Body. Published by William White & Co., Boston, Mass. The third edition of this original, truly Spiritual and instructive work has reached our table. It has been revised and enlarged, and will be found even more entertaining than were the other editions, the rapid sale of which, like most of this author's works, show how popular his productions are.

Read a copy of this third edition, and see if you don't think Mr. Davis has "recanted."

HAND-BOOK OF PROGRESSIVE PHILOSOPHY—By Edward Schiller—216 pp.—We are under obligations to Messrs. Rawson & Co., 259 Superior street, for a copy of this interesting work, just published. The subjects treated upon show the philosophic scope of the author's thought. "What is the Soul?—Universal Education—The Soul a Spirit—Love Human—What's the Soul's Mission?—Can the Soul Die?—Delusions—Chain of causes—God Eternal," &c. There is a clear presentation of the beliefs and teachings of the ancients, as well as a comprehensive consideration of what belongs to the philosophy of morality and true worship, in its pages. The book is certainly entertaining and instructive.

Report of Education.—We acknowledge with pleasure the receipt of the Biennial Report of the superintendent of Public Instruction of the State of Arkansas, Mr. Thomas Smith, Editor of the "Arkansas Journal of Education." The Report is a comprehensive statement regarding the great Educational interests of the State, and shows that the capable Superintendent understands the situation. A. A. W.

THE NEW SPIRITUAL MONTHLY.—Number 5 of The Spiritual magazine has just come to hand, having been delayed several weeks. Besides the usual array of articles, this issue contains the Valedictory of its late editor, Bro. J. H. Powell, who hereafter purposes to devote his time to lecturing, writing, etc., not only upon spiritual, but also upon general literary subjects.

The publishers announce that the Monthly will henceforth appear regularly—under the editorial auspices of Prof. J. H. W. Toohey. Its title will be *The Spiritual Analyst and Scientific Record*. Prof. Toohey resumes the editorial pen after several years of systematic study and comparative silence, bringing to his present task more than ordinary mental fitness. We doubt not he will make it a highly critical, able and instructive magazine. Certainly there is an absolute need, and we trust there will be developed a demand, for an exact scientific compendium and record of Spiritualism in all its outlooks. The present status of the Spiritual movement requires something of the kind.

The *Analyst* is guaranteed to its subscribers for a year. Its low price, \$1.50 per annum, is an extra inducement for the reader to send his name and money to Messrs. W. F. Brown & Co., 50 Bromfield St., Boston, and obtain it.

THE GOLDEN RULE.—This is the present title of the quarto paper formerly published under the name of *Whatever Is, Is Right*, which became locally noted for a brief season by reporting the sermons of Rev. Mr. Murray, a young and liberal orthodox minister in Boston; whereupon certain bigoted deacons of his church, and other interested friends, sought to take its life—even prevailing upon the newspaper companies, who had no interest in the matter except to make an honest penny by its sale, to abstain from accommodating the public by keeping it on their counters.

With the issue of No. 10, Rev. J. L. Hatch became one of its editors, who with Mr. Leonard Scott and Dr. A. B. Child, regularly contribute to its pages.

Mr. Hatch is the famous "tract distributor," whom certain Pharisees of the Young Men's Christian Association, in their orthodox spite against him for disseminating liberal and spiritual tracts, managed to secure his temporary arrest—only, however, to be at once discharged by the Court, and they, as his persecuting assailants, rebuked. This *christian* treatment on the part of the Y. M. C. A. only increased the zeal of Mr. Hatch in the cause which he had espoused.

During the late "revival" in Tremont Temple, Boston, under the management of that modest modern saint, Elder Knapp, the Rev. Mr. Hatch became the conspicuous target at whom this "special child of God and conquerer of the Devil" launched the thunders of his vituperative eloquence, publicly consigning him with evident relish to the hottest and most sulphurous portion of hell, because forsooth he [Hatch] sought to neutralize the blasphemous utterances of this religious ignoramus, by circulating at Knapp's own church door, the well written argumentative documents of the American Liberal Tract Society.

Mr. Hatch is a valuable addition to the paper, his contributions furnishing solid food to the thoughtful and independent reader. The *Golden Rule* makes an excellent appearance—neat, timely and modest. It is published weekly, at the low price of \$2.00. Its office is at 25 Bromfield Street, Boston, Mass.

G. A. B.

STATE CONVENTION.

INDIANAPOLIS, IND., April 1871.

To the Spiritualists of Indiana, Greeting:

We would announce to the friends of the harmonial philosophy throughout the State, and elsewhere, that the 5th annual Convention of the Indiana State Spiritualist Association, will be held at Masonic Hall, in the city of Indianapolis, commencing Friday, June 16th, 1871, at 10½ o'clock A. M., and continue in session over Sunday. Each local Liberal Society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no Society exists will be entitled to three delegates. The friends of the cause, generally, are cordially invited to be present and assist in making this Convention a pleasant and profitable one.

Business of much importance is expected to be brought before the Convention.

Good speakers will be procured for the occasion. A noted *test Medium* is expected to be present, to add to the interest of the Convention.

Half fare arrangements will be effected with the railroads as far as possible.

Good board has been arranged for at \$1 per day, for all who may attend the Convention, provided they remain three full days. By order of the Board of Trustees.

J. R. BUELL, Sec. Indiana State Spiritualist Association.

ADDRESS TO SPIRITUALISTS.

At a meeting of the Board of Trustees of the American Association of Spiritualists, held in Philadelphia, March, 10th 1871, the undersigned were appointed to prepare an address appealing for the means of prosecuting the missionary labors of the Society.

Our Association, banded together in the hope of doing more good by combining our efforts, not in the spirit of limitation or dogmatism, finds itself few in numbers compared with the whole body of earnest Spiritualists, and with limited means.

We would say to all Spiritualists, friends, will you not contribute to aid this Society? At the present time, we have the opportunity of securing the services of Eli F. Brown, and others, competent and willing missionaries, who would undertake the establishing of Lyceums, and the spread of the cause of Spiritualism, but we have not the funds to place them in the field, hence it is that we appeal to Spiritualists for assistance.

We know that there are those who do not favor organization, even to the limited extent of prompting missionary labors. We will not ask that those contributing shall believe in organization, but we do ask true and earnest Spiritualists—whether they approve or disapprove of organization—to give us their aid.

The Association could do much, if those interested would co-operate by increasing the fund set apart for the general purpose of spreading the knowledge of the presence and influence of spirits. Our fund is necessarily too small for the vast field of labor that lies before us. Surely there can be no difference of opinion as to the desirableness of spreading the truth in our possession as Spiritualists, for it is not ours alone, truth being the common inheritance belonging to all humanity. We do not lessen our stores when we impart ideas or spiritual wealth to others, for the law that underlies a spread of knowledge of spiritual facts and spiritual experiences, is not a law of division and decrease, but of multiplication and increase. Humanity is always richer, while not one individual is poorer for this distribution.

Wherefore solicit the assistance of Spiritualists generally, that we may be able to raise a fund sufficient to put the laborers in the field, and distribute the benefits of progressive thought into localities where our numbers are yet few; and to institute Lyceums, where the truths of a rational, soul-revealing, soul-satisfying philosophy can be brought to the minds of the young.

Active workers in Spiritualism, you who have accepted its soul elevating truths, will you not aid us? Spiritualists in every locality, if you love the things of the spirit, let the breath of this comforter infuse into your minds a generous sympathy for those on whom the sunshine of our brighter faith, our knowledge, has not yet fallen. We may wish, hope and pray, but we must coin these wishes, hopes and prayers into material aid and missionary efforts, in order to make them reach the needs of humanity. Shall not individual aspiration be strengthened by wafting the loving messages of spirits to homes that would else be desolate and drear? On the other side of the river, behind the curtain that veils the spirit-world, are bands of willing, earnest, persistent workers. We are the recipients of their bounty; let us also be dispensers of their gifts—in this way showing the power of good which lies in Spiritualism.

We appeal to every philanthropic mind that has received the light of the spiritual philosophy, to aid us in the extension of this illumination.

All contributions will be acceptable and useful, and may be directed to the address of any member of the Board, or to the Secretary, Henry T. Child, M. D., 634 Race street, Philadelphia, who will forward them to the Treasurer.

Funds will be carefully applied to the purposes suggested by the contributors.

SUSAN C. WATERS, *Bordentown, N. J.*

HENRY T. CHILD, M. D., 634 Race st., *Phila.*

April 8, 1871.

MARRIED.

In Boston, April 22d, at the residence of Geo. A. Bacon, Mr. Isaac H. Rhoades, (Spiritualist lecturer,) and Miss Hannah S. McDonald—E. S. Wheeler officiating.

OBITUARY.

The spirit of Eleazer Goodwin passed out of the body Monday morning, at 8 o'clock, April 24th, at his residence, Chagrin Falls, O., aged 71 years. Mr. Goodwin was born in Connecticut and came to Ohio early in the settlement of this State, his family being the third which settled in the township of Claridon. A resident of the beautiful village of Chagrin Falls, for 30 years, he had a large acquaintance, while his kind heart, genial manner, known love of justice and right, secured the respect of the community where he had lived, and a large circle of friends. The confidence of his neighbors was manifest in electing and re electing him Justice of the Peace, which position he filled, though feeble in body and suffering from his disease, for the past year. His mind was keyed to the full and fearless investigation of every subject, and though delimiting in respectful, candid argument, he was emphatically a man of peace, often generously seeking and trying to assist in settling disputes. He united with the Congregational church when about 25 years of age, continuing a consistent and respected member about 30 years, when he became a Spiritualist, and so continued until his change came, requesting not to have his body carried into a church for funeral services, although the Disciples kindly offered theirs. His funeral was held at the residence of his son-in-law, Wm. Waldron, Esq.—A. A. Wheelock of Cleveland, officiating.

Having his senses to the last, he went calmly and resignedly to the future, more assured than ever, as he approached the change, of the divine truths of Spiritualism. His aged wife, bending under the weight of years, and four of six children, are still living in their "houses of clay," while two of the children, now with faithful husband and loving father, guardian spirits of those on earth, will patiently wait until by the frosts of death, the ripened fruit from this family tree is gathered in the eternal autumn of spirit life.

It was our privilege, as well as others, to claim a friendship with this *truly* good man, which with loveliness and beauty, like the evergreen grassy-knoll, where his body rests, will crown our memory of him—until in the bright future we greet each other with a joyful "good morning." A. A. W.

MRS. S. W. JORGENSEN.

We recommend our readers who desire the services of a thoroughly honest and reliable medium, to read the advertisement of Mrs. Jorgenson, in another column.

Mrs. J. is an independent clairvoyant, a symbolic seer and psychometric reader. She prescribes for diseases of both mind and body; advises in matters of business and of domestic troubles, and can be depended upon for counsel for good purposes and wise ends.

She is a lady in the most holy sense of the name, of education, culture and refinement, devoting her time and her great gifts to all purposes which will make us wiser and better men and women, and lead us to nobler and diviner lives.

Address her at Chicago.

LECTURERS' REGISTER.

[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

- Allyn, C. Fannie, permanent address, Stoneham, Mass.
- Barrett, J. O., Glen Beulah, Wis.
- Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.
- Brown Mrs. H. F. M., Chicago, Ill., care *ycum Banner*.
- Byrnes, Mrs. Sarah A. Permanent address 87 Spring street East Cambridge, Mass.
- Brigham, Mrs. Nellie J. T. Permanent address, Colerain Mass.
- Burnham, Mrs. Abby N. Address 10 Chapman st. Boston.
- Bailey, Dr. James K. Box 394 La Porte, Ind.
- Carpenter, A. B. Care *Banner of Light*, Boston, Mass.
- Chase, Warren. 601 No. Fifth street, St. Louis, Mo.
- Clark, Dean Address care *Banner of Light*, Boston, Mass.
- Child, Dr. A. B. Address 50 School street, Boston, Mass.
- Child, Henry T., M. D., 634 Race Street, Philadelphia, Pa.
- Cooper, Dr. James Bellefontaine, Ohio.
- Cowles, J. P., M.D. Ottawa, Ill.
- Currier, Dr. J. H. 39 Wall street, Boston, Mass.
- Clark J. J. Mrs., Missionary Agent. Address 155 Harrison Ave., Boston, Mass.
- Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.
- Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.
- Denton, Prof. Wm. Wellesley, Mass.
- Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.
- Davis Miss Nellie L. 49 Butterfield street, Lowell, Mass.
- Dunn, Dr. E. C. Rockford, Ill.
- Doty, A. E. Illion, Herkimer county, N. Y.
- Dutton, Geo. M.D. West Randolph, Vt.
- Davis, Nellie L. 49 Butterfield St., Lowell, Mass. Will take engagements in the West and South for summer or autumn.
- Forster, Thomas Gales. In Philadelphia during Feb. In Baltimore during March, in Troy during April, in Salem during May.
- Foss, Andrew T. Manchester, N. H.
- Fishback, Rev. A. J. Sturgis, Mich.
- Fish, J. G. Address Hammonont, N. J.
- Fairfield, Dr. H. P. Ancora, N. J.
- French, Mrs. M. Louise, Washingtonville, So. Boston.
- Gordon, Laura DeForce Box 2123 San Francisco, Cal.
- Graves, Kersey Address Richmond, Ind.
- Greenleaf, Isaac P. 1061 Washington street, Boston.
- Greenleaf, N. S. Address Lowell, Mass.
- Guild, John P. "Lawrence, Mass.
- Griggs, Dr. I. P., Norwalk, O.
- Hardinge, Mrs. Emma, Address No. 6 Vassall Terrace, Kensington, W. London, England.
- Hinman, E. Annie Falls Village, Conn.
- Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass
- Horton, Sarah A. East Saginaw, Mich.
- Houghton, Dr. Henry M. Montpelier, Vt.
- Hull, Moses Address 166 West Baltimore st., Baltimore, Md.
- Hull, D. W. Address Hobart Ind.
- Hubbard, Julia J. Address Box 455 Portsmouth, N. H.
- Hodges, Dr. J. N. No. 9 Henry street, East Boston.
- Holt, Charles, Warren, Warren county, Penn.
- Howe, Lyman C. Box 99 Fredonia, New York.
- Jamieson, Wm. F. Lake City, Minn.
- James, Abraham Pleasantville, Penn.
- Johnson, Susie M. Baltimore during Jan. Permanent address, Milford, Mass.
- Kellogg, O. P. Address East Trumbull, Ohio.
- Knowles, Mrs. Frank Reed, Breedsville, Mich.
- Leys, Jennie Address care Dr. Crandon, Tremont Temple Boston.
- Logan, Mrs. F. A. Address care Warren Chase, St. Louis.
- Loveland, James S. 350 Jessie street, San Francisco, Cal.
- Lynn, Cephas B. Address care AM. SPIRITUALIST, Cleveland, O.
- Mathews, Sarah Helen Quincy, Mass.
- Mayhew, Dr. John Box 607 Washington, D. C.
- Maynard, Nettie Colburn White Plains, N. Y.
- Middlebrook, Anna M. Permanent address Box 778 Bridgeport, Conn.
- Mossop, Mrs. A. E. Permanent address Dayton, O.
- Mansfield, J. L. Box 137 Clyde, O.
- Peebles, J. M. Speaks in Baltimore during May. In Cleveland Ohio for ten months from Oct 1st. Address care AM. SPIRITUALIST, Cleveland, O.
- Pierce G Amos Box 87 Auburn, Maine.
- Powell J H 162 Chelsea st East Boston
- Randolph Dr P B 89 Court st Room 20 Boston
- Robinson A C Salem Mass
- Rudd Jennie S 4 Myrtle st Providence R I
- Ruggles Elvira Wheelock Havana Ill
- Seaver J W Byron N Y
- Severance Mrs J H Stillman M D Milwaukee Wis
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But one man of grace, from a holy (?) place,
One who acts as a Gospel factor,
Could not condescend his breath to expend
O'er the corpse of a dead play actor!
How could he have read what his Master said,
And have turn'd from a sorrowing mourner
With, "Excuse me, I pray, it's more in the way
Of the little church round the corner."

II.

A soul with the stain, and the brand of Cain,
When truss'd for the hangman's halter,
Is dismissed with grace, to a holy place,
By the Sons of the Christian altar;
But a man of worth who had cheer'd the earth
By prompting harmless laughter,
Is thrust, in the cold, from the sacred fold,
With no hope in the Great Hereafter!
But all are not lost of the Christian host,
So we'll silence the jeering scorner,
And honor pay one,* for an act well done,
Little Church round the corner."

—Am. Publisher.

* Rev. Dr. Houghton, who officiated at the burial of George Holland, comedian, after the Rev. Mr. Sabine had refused his services

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"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all."

And this:—

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

And now you know all that I know of the doctrine of the Trinity. And I know all that at least two theological seminaries ever taught on that, to the world's apprehension most important, most wondrous and solemn subject that ever bewildered the human mind.—*Parker Pillsbury.*

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The beauty of holiness, like the sun, is seen by its own light.

Life is a great poem, and religion, love and music, are its sweetest stanzas.

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Mr. Lawrence Oliphant, withdrawn from his American dreamland, on Lake Erie, under the leadership of T. L. Harris, has lately been describing republican life at Lyons and Marseilles, for the *London Times*.

Calm and holy are the thoughts divine which flow from out the crystal fount of Purity and Truth, making all who drink therefrom to glow with the health and beauty of a vivifying life that knows no end, but is eternal in the heavens. C. H. M.

Baron Nathaniel de Rothschild, who died in Paris last year in such a moneyless condition that his estate was declared to be worth only \$9,000,000, is now reported to have left \$25,000,000. Consequently his heirs will not suffer from poverty so much as was anticipated.

Mazzini, having published an eternal farewell to England, expresses his determination to die in Italy. A Rome correspondent says, by the by, that the great Italian liberator is violently opposed to the course of the French insurgents, and hopes they may be summarily put down.

A CURIOUS BILL OF DIVORCE.—We read in the Session Records of Glasgow, for May 13, 1586, that Sir Bernard Peebles, vicar of Inchinnan, divorced a man and a woman by putting the man out of one kirk door, and the woman out of another, which at that period was equal to a bill of divorce.

God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness: and laughter is one of the very privileges of reason, being confined to the human species.

The celebrated physician Doumoulin was surrounded in his last moments by several distinguished doctors of Paris. "Gentlemen," said he, "do not regret me—I leave behind me three great physicians." On their pressing him to name them he briefly added: Water, Exercise, and Diet, "to the no small discomfiture of his disappointed brethren.

Swinburne's admiration for Walt Whitman is excessive. He has every edition that has been printed of Walt Whitman's poems, and maintains that, while there can be no dispute that Victor Hugo is the greatest living poet, he is very much inclined to think that Walt Whitman holds the disputed second place.

A London paper says that Dr. Carpenter has found reason to doubt the received opinion of the Gulf Stream being the direct cause of the set of warmer water towards North-Western Europe and into the Arctic circle; the Gulf Stream was rather a local accident of the oceanic circulation, resulting from configuration of the land past which it flowed; and its existence as a stream much beyond the banks of Newfoundland was not proved.

Rhode Island last year had one hundred and sixty-two divorces, or one to every fourteen marriages—almost as bad a record as that of Chicago. A Connecticut paper says: "There have been applications for divorces in the ratio of one out of every five of those recently married;" and significantly asks, "if Connecticut is not out-doing Indiana in this direction?"

THE YEAR BOOK OF SPIRITUALISM.

Our initial volume for 1871, presenting, so far as possible, the general status of Spiritualism for the year, has met with unexpected success. The public mind was ripe for the book. That it has been criticised both justly and unjustly, is true; and yet, it has met with a very cordial acceptance in this country and Europe. The sales have been extensive.

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We shall greatly enlarge our record of facts, as they are the basis of our philosophy and of universal interest. Essays on subjects pertaining to Spiritualism have been promised by the best thinkers in our ranks in Europe and America; so that this department will equal the high standard of excellence attained in the first volume. One of the editors intends visiting England the ensuing summer for the express purpose of gathering material for the European department.

Friends—The volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year Book of 1872. This important work is not ours, but yours; therefore, we ask—plead for your assistance. In order to make the Year Book as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, &c., and to hear from all public lecturers, and from any one who is interested in the advancement of the cause.

All correspondence or books for review in this country should be addressed to Hudson Tuttle, Berlin Heights, Ohio. All correspondence from England or the Old World should be addressed to J. M. Peebles, Cleveland, Ohio.

Spiritualist journals, in this country and in Europe, please copy.
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1871. THE 1871

American Spiritualist,

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